

The Shepheards Kalender.

HERE BEGINNETH
THE KALENDER
of Shepheards.

Newly augmented and corrected



Printed at London for *Thomas Adams*, dvelling
in Paules Church-yard at the signe of the white
Lyon. 1611.



The Shepheards Kalender.



Heere beginneth the Prologue.



This booke (gentle Reader) was first corruptly printed in France, and after that, at the cost and charges of Richard Pynson newly translated and reprinted, although not so faithfully as the original copy required. Therefore it is once againe overseene and perused, that the same may be at length correspondent to the Authours minde, and very profitable for the reader; because this booke doth teach many things, that we be bound to learne and know on paine of everlasting death. As the lawes of God sheweth how wee may know to keepe his commandments, and also the remedies to withstand deadly sinne, there be many men and women thinke themselves wise, and know and learne many things, but that they be bound to learne and know, that they know not.

As for the ten commandments of God, and the nine commandments of the Church, that every Christian purporeth to be taught should learne and know and haue them as perfect as the father-moster. You people, how will you confesse you and if you breake any of the ten commandments, and you know not them? Truly there is but one that knowe them: therefore ye that do not know them, do your diligence to learne them: for ye be bound to learne them as well as to learne your father-moster. For how can you keepe our Lordes commandments and yet know them not? And yet be bound to breake not one of them on paine of damnation, for and if thou breakest one, thou breakest all. Offend the Law in one point, and offend it in all. For if thou breake one thou dost not Gods bidding, for he biddeth thee breake none. And all that ye do in this world heere, but if it be of God, or in God, or for God, all is in vaine: you should not occupy your tyme in vaine matters, but in reading of good Bookes, for vanity engendereth vaine thoughts, and destroyeth deuotion in man. What neede haue you to study on a thing that is naught? Study on your sinne and what grace by God in you is wrought. Also in this booke is many more matters: looke in the table heere following.

The Shepheards Kalender.

The Table of the Kalender of Shepherdes.

¶ This is the Table of this present booke, of the Shepheards Kalender, drawn out of French into English, with many more goodly editions than be Chaptered, newly put thereto.



First the Prologue of the Authour, that saith that every man may liue lxiii. yeares at the least, and they that die before that terme, it is by euill gouernment, and by violence, or outrage of themselves in their youth. Cap. primo.

The second Prologue of the great Maister Shepheard, that proueth true by good argument **A**ll that the first Shepheard saith. cap. ii.

Also a Kalender with the figures of every Saint that is hallowed in the yeare, in the which is the figures, the houres, and the moments, and the new Moones. cap. iii.

The table of the mouable feasts, with the compound manuell. cap. iiii.

The table to knowe and vnderstand every day what signe the Moone is in. cap. v.

Also in the figure of the eclipse of the Sunne and the Moone, the daies, houres, and moments. cap. vi.

The trees and branches of vertues and vices. cap. vii.

The paines of hell, and how that they bee ordained for every deadly sin which is shewed by figures. cap. viii.

The garden and field of all vertues, that sheweth a man how he should know whether he be in the state of the grace of God or not. cap. ix.

A noble declaration of the seauen principall petitions of the pater noster, and also the Ave Maria: of the three salutations, of which the Angel Gabriel made the first, the second was made by Saint Elizabeth, and the third maketh our Mother holy Church. cap. x.

Also the Credo in English of the xii. articles of our faith. cap. xi.

Also the ten commandments in English, and the five commandments of the Church Catholike. cap. xii.

Also a figure of a man in a shippe that sheweth the vinstableness of this transitory world. cap. xiii.

Also to teach a man to know the field of vertues, cap. xiiii.

Also a Shepheards ballad, the sheweth his frailty. cap. xv.

Also a ballad of a woman shepheard, that profiteth greatly. cap. xvi.

Also a ballad of death that biddeth a man beware betime. cap. xvii.

Also the ten commandments of the deuill, and the reward that they shall haue that keepe them. cap. xviii.

Another ballad that saint John sheweth in the Apocalips, of the blacke poyse that death rideth vpon. cap. xix.

A ballad

The Shepheards Kalender.

- A ballad how Princes and States should gouerne them. cap.xx.
- The trees and branches of vertues, and vices, with the seauen vertues against the seauen deadly sinnes. cap.xxi.
- Also a figure that sheweth how the xii. signes raigue in mang body, and which be good, and which be bad. cap.xxii.
- A picture of the phisnomy of mang body, and sheweth in what parts the seauen planets hath domination in man. cap.xxiii.
- And after the number of the bones in mang body followeth a picture that sheweth of all the veins in the bodie, and how to bee let bloude in them. cap.xxiiii.
- To knowe whether a man bee likely to be sicke or no, and to heale them that be sicke. cap.xxv.
- And also here sheweth of the replexion of euill humours, and also for to cleanse them. cap.xxvi.
- Also how men shold gouerne them in liii. quarters of the yeare. ca.xxvii.
- Also how men should do when phisicke doth faile them for heath of body and soule made in a ballad royall. cap.xxviii.
- Also to shew men what is good for the braine, the eyes, the thyoate, the breast, the heart and stomacke, properly declared. cap.xxix.
- Also the contrary to shew what is euill for the braine, the eyes, the thyoate, the breast, the heart and the stomacke, following by and by. cap.xxx.
- Also of the foure elements, and the similitude of the earth, and how every planet is one aboue another, and which be masculine & feminine. cap.xxxi.
- A crafty figure of the worlde, with the xii. signes going about, and also of the moouings of the heauens with the planets. cap.xxxii.
- Also of the Equinoctiall & the Zodiacke which is in the ix. heauen, which containeth the firmament & al vnder it with a picture of a spire. cap.xxxiii.
- Of Solstitium of Summer, Solstitium of Winter, with a figure of the Zodiacke. cap.xxxiiii.
- Of the rising and descending of the signes in the horizon. cap.xxxv.
- And also of the diuision of the earth, and the regions, with a picture of the mobile. cap.xxxvi.
- Of the variation that is in many habitations and regions of the earth. cap.xxxvii.
- Also of the xii. Carres fixed, that sheweth what shall happen vnto them that are borne vnder them. cap.xxxviii.
- Also a figure of the xii. houres, as much in earth as in heauen. cap.xxxix.
- Also pictures of the xii. planetes, to know in what houre they do raigue the day and night, and tell th which be bad and which be good, & sheweth how the children shall be disposed that shall be borne vnder them. cap.xl.
- Also pictures of the foure complections to shew and knowe the condition of each complection, and to know by a mang colour what he is of any of all foure, and how he is disposed of nature. cap.xli.

The Shepheards Kalender.

Also here followeth the iudgements of the mans face and body, as Aristotle wrote to King Alexander the condition of man, & the properties in his visage of man, but by the grace of God, good conditions, grace, praises, fastings, and blessings, these shew withstand unkindly condition. cap. xlii.

Also a picture of the Pompatu, that sheweth a man to know every houre of the night what is a clocke, before midnight and after. cap. xliii.

Also then follow pictures of the impressions of the aire, of the flying dragon, and the leaping kiddes, the way to saint James, and the seven starres of the burning pillar, and of the fire speare, and of the flaming bushes or trees that otherwhile saileth, and the flying starre, and the blasing starres, and of five tailed starres, and of the bearded starre, with the epitaph of a thunder stone. cap. xliiii.

Also howe the Moone changeth twelue times in the yeare, so likewise mans conditions change twelue times in the yeare. cap. xlv.

Of the commodities of the xii. monethes in the yeare, with the twelue ages of man. cap. xlvi.

Of an assault against a snail. cap. xlvii.

Also followeth the meditation of the passion of our Lord Iesus Christ, that Shepherdes and simple people ought to haue in hearing of their diuine service. cap. xlviii.

The saying of the dead man. cap. xlix.

Also certaine orisons and prayes, and first a diuision theologicall on a question, to know if prayers, orisons, and suffrages done to the soules in Purgatory, bee meritorious and available for their health and deliuerance. cap. l.

Howe every man and woman ought to cease of their sins at the sounding of a dreadfull horne. cap. li.

To know the fortunes and destinies of a man boyn vnder the xii. signes after Ptolemeus Prince of Astronomie. cap. lii.

Also followeth the xii. monethes with the pictures of the twelue signes, that sheweth the fortunes of men and women that are bozne vnder them, so that they know in what moneth and day they were bozne. cap. liii.

Also here telleth of the ten Christian Nations, that is to say, to shew the certayne pointes that much heathen people do beleue of their faith, but not in all, and therefore we begin first with our faith. cap. liiii.

Also followeth a fewe proverbes. cap. lv.

The Authours ballad. cap. lvi.

Also good drinke for the pestilence, which is not chaptred. cap. lvii.

Thus endeth the table of this present booke.

Additions.

The

The Shepheards Kalender.

The art, science, and practise of the great Kalender of Shepheards, by example right fertile, and profitable vnto all manner of people, and easie to be vnderstood by many wit, with diuers additions newly adde, and there to as hereafter followeth.

A great question asked betwene the Shepheards touching the starres, and an answer made to the same question.



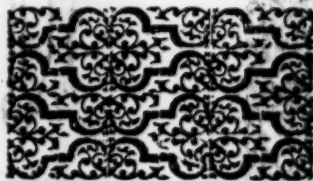
The Shepheards in a morning before the day being in the fieldes, beheld the firmament that was filled full of starres, one amongst the other said to his fellow, I demand of thee how many starres be on the twelue partes

The Shepheards Kalender.

of the Zodiacke, that is vnder one signe onely. The other shepheard answered and saide, let be found a peece of land in a plaine Countrey, as vpon the platne of Shalfsbury, and that the said peece of land be xl. Miles long, and xxiii. Miles broad. After that, take great long nailles with great broad heads, as the nailles be that are made for Carte-wheeles, as many as shal suffice for the said peece of land, and let the said nailles bee stricken vnto the heads in the said peece of land, foute fingers distant one from another, till that the peece of land be couered ouer from one side to the other: I say that there be as many starres contained vnder one signe onely, as there should be nailles stricken in the foresaide peece of lande, and there is as many vnder each of the other, & to the equipolent by the other places of the firmament. The first Shepheard demaunded, how wilt thou proue it? The second answered and said, that no man is bound nor tied to proue things impossible, and that it ought to suffice for Shepheards touching this matter to beleue simply without onermuch enquiry, of that their predecessors shepheards haue saide before.



¶ Thus endeth the Astrologie of shepheards, with the knowledge that they haue of the starres, planets, and mouings of the skyes.



¶ Hereafter followeth the saying of the Shepheard to the Plowman.

The

The Shepheards Kalender.

How Plowmen should do.



Piers goth to plow, and take with thee thy wife
Deue and dray, sowe barly, wheate, and rie,
Of one make ten, this is perfect life.
As saith Aristotle in his Philosophie,
Thou need not study to know Astrologie,
For if the weather be not to thy pleasure,

Thanke euery day, of his giuing of rain.

Thus endeth the Plowman.



The Authour.

In the end of this booke
who so list for to looke,
Therein he shall see,
A ballad that saith this.
He that many bookes reades,
Cunning shall he be,
Wisedome is soone caught,
In many leaues it is sought.

And some doth it find.
But sloth that no booke bought,
For reason takes no thought,
His thrift comes behind,
And many one doth say,
That Clerkes ne tell may
what shall befall.
They that this do report,
Be of the peeuish sort,
That little good can at all,
They knowe that drinke doth slake the thirst,
And when their eyes is full of dust,
Yet may they sit and shale peason,
For and Clerkes shew them bookes of cunning,
They bid them lay them by a cunning,
Unto other season.

And

The Shepheards Kalender.

And if we speake of Astronomy,
They will say it is a great lye,
For they can no other reason:
But all that knoweth good and better,
As Gentlemen that loueth there wisdomer,
Wisedome with them is not reason.

The Prologue of the Authour that put this booke in writing.



A Here befozetime there was a Shepheard keeping sheepe in the
fieldes, which was no cleark, ne had no vnderstanding of the
litterall sence, nor of no manner of Scripture nor writing, but
of his naturall witte and vnderstanding sayde. Howbeit that
liuing and dying bee all at the pleasure of almightie G O D, yet
man may liue by the course of nature 72. years or more. This was his rea-
son. And he saith, as much time as a man hath to grow in beauty, length,
breadth,

The Shepheards Kalender.

breadth and strength, so much time hath he to waxe olde and feeble to his end: But the terme to grow in beautie, height and strength, is xxxvi. yeare, and the terme to waxe old, feeble, and weake, and turne to the earthward, which is in all together lxxii. yeare, that hee ought to liue by course of nature. And they that die before this time, often it is by violence & outrage done to their completion and nature. But they that liue aboute this terme, is by good regiment and ensignements, after the which a man hath gouerned himselfe. To this purpose of liuing & dying, the said shepheard saith, the thing that wee desire most in this worlde, is to liue long, and the thing that we most feare, is to die soone: thus hee trauailed his vnderstanding, and made great diligence to know and to do thinges possible and requisite for to liue long, whole, and ioyfully, which this present compost and kalender of Shepheards sheweth and teacheth. wherefore we will shew you of the bodie celestiall, and of their nature and mouings: and this present booke is named the compost, for it comprehendeth fully all the compost, and moze for the daies, houres, and moments, and the new Moone, and the eclipse of the Sunne and the Moone, and the signes that the Moone is in euery day, and this booke was made for them that be no clerkes, to bring them to great vnderstanding.

He said also, that the desire to liue long was in his soule, the which alway lasteth, wherefore he would that his desire were accomplished after his death as afore. He said, sith the soule dieth not, and in her is the desire to liue long, it should be an infallible paine, not to liue after death as afore, for he that liueth not after his corporall death, shall not haue that that he hath desired, that is to wit, to liue long, & should abide in eternal paine, if his desire were not accomplished. So concluded the said shepheard necessary thinges for him and other to know, and doe that which appertained to liue after death, as afore. And truer it is, that hee which liueth but the life of this worlde onely, though he liued an hundre yeare, he liued not properly long: but he should liue long, that the end of his present life should beginne the life eternall, that is to say, the life euermourning in heauen. So a man ought to performe his life in this worlde corporally, that he may liue spirituallly without ende. For as hee said, one shall liue euermourning without dying, and when hee hath the perdurable life, hee shall be perfect. And also by this point, and none otherwise, shall be accomplished the desire of long liuing in this worlde. The foresaid Shepheard also knowledged that the life of this worlde was soone past & gone, wherefore this shepheard thought that 72. yeares here in this vale of wretched misery is but a little & a small terme of life to the euermourning, the which neuer shall haue ending. And therefore hee saith he that offereth himselfe here to liue verroushly in this worlde, after this life hee shall receiue the sweete life that is sure and lasteth euer without end. For though a man liue here an C. yeare and more, it is but a little terme to the life to come. Therefore saith this shepheard, I will liue soberly
with

The Shepherds Kalender.

with these small temporal goods that Iesu hath lent me, & euer to exile the desire of worldly riches and worldly worship. For they that labour for it, and haue loue to their goods, and vaine worships, oft it parteth man from the heauenly treasure. It shutterh mang hart, that God may not enter, and buildeth man a place of no rest in the low land of Darknesse.

Hereafter followeth another Prologue of the maister Shepheard, that sheweth & proueth the Authors Prologue true, that is before rehearsed, and so the shepherds dispute one with another, but this that followeth the maister shepheard saith to the other, of the diuision of this Kalender. Chap. 2.



Heere beginneth the Maister Shepheard.

It is to be vnderstood, that there be in the yeare foure quarters, that are called Ver, Aestas, Autumnus, and Hyems. These be the foure seasons of the yeare, as Prime-time is the spring of the yeare, as february, March, and April. These three moneths.

The

The Shepheards Kalender.

Then commeth summer, as May, June, & Iuly: and those three moneths euery hearbe, graine, and tree is in his kinde, and in his most strength and fairenesse euen at the highest.

Then commeth Autumne, as August, September, and October, then all these fruites waxeth ripe, and be gathered and housed.

Then commeth November, December, and January, and these three moneths be in this winter, the time of a little profit. Now the Shepheards say, that the age of man is lxxii. yeares, and that we liken but to one holt year, for euermore we take sixe yeares in euery month, as January or February, and so forth, for as the yeare changeth by the twelue moneths, into twelue sundry manners, so both a man change himselfe twelue times in his life, by twelue ages, and euery age lasteth sixe yeares, so be that he liue in health for thre times sixe maketh eightene, and sixe times sixe maketh xxxvi. And then is man at the best, and also at the highest, and twelue times sixe maketh lxxii. and that is the age of a man.

Thus must we reckon for euery month sixe yeares, or else it may be understood by the foure quarters and seasons of the yeare. So man is diuided into foure parts, as to youth, strength, wisdom, and age: he to be xiiii. yeare young, xviii. yeare strong, xlii. yeare wisdom, and the fourth xliii. yeare to go to the full of the age of lxxii.

And now shew you how man changeth xii. times, as the xii. moneths do.

Take the first six yeares of January, the which is no vertue nor strength, in that season nothing on the earth groweth. So man after he is born, till he be sixe yeares of age, is without witte, strength, or cunning, and may do nothing that profiteth.

Then commeth February, and then the daies begin to waxe in length, and the Sunne moze hotter, then the feldests beginne to waxe greene: So in the other six yeares til he come to twelue, the child beginneth to grow and serue and learne such as is taught him.

Then commeth March, in the which the laborer soweth & earth & planteth trees, & edifieth houses, the child in these six yeares waxeth big to learn doctrine & science, and to be faire & honest, for then he is xliii. yeares of age.

Then commeth April, that the earth and the trees is couered in greene and flowers. and in euery parte goods increaseth abundantly, then cometh the child to gather the sweete flowers of hardinesse, but then beware that the cold winds & stormes of vices beat not downe the flowers of good maners, that he should bring man to honour, for then he is xlviii. yeare old.

Then commeth May, that is both faire and pleasant, for then birdes sing in woodds and forrests night and day, the Sunne shineth hot, and as then is man most ioyfull and pleasant, and of liuelier strength and seeketh plaies, sports, and lusty pastime, for then is he full xxx. yeares.

Then

The Shepherds Kalender!

¶ When cometh June; and then is the time higher in his meridian,
he is a great monarch in his state, his glorie his golden being tapers
the coine, & when man is xxvi. yeare, he may attain his nose, for then hath
nature given him beauty and the flower of his full; and theneth the feedes
of perfect understanding and his dwelling is in the house of God.

11. When summer would find our father on Terra del Fuoco, and our canoe
a hardening, but when the winds began to blow, he would go to defend some-
times, so that when youth began to follow him, and began to be
quaint with the trade, we were very busy.

But that the commoner Magistrate should gather in our corn, and all the fruits of the earth, and then to command his diligence to gather for himself his wife with all the time that he may, whether get his woman, and then at twelve or yeares, is he not dead old?

At this cometh September that willes be made, and the fruites of trees be gathered. And then therewithall he doth freely begine to garnish his house and make provision of needfull things for to live in winter, which dooeth very merrily and then is man in his most ioyfull & copagious estate, prospering in his daime, purposing to gather and keepe as much as should be sufficient for him in his old age, when he may gather no more; and these fixe yeares maketh him liiii. yeares.

And then cometh October: that all is into the foresaid house gathered but corne, and also other maner fruits. And also the labourers soweth newe seedes in the earth, for the yeare to come. And when he that soweth nought, shall nought gather. And then in their other life yeares, a man shall take himselfe unto God, for to do penitence and good works, and then the benefits the yeare after his death, he may gather and haue spirituall profit, and then is man full in the terme lx. yeares.

Then cometh November that the dayes be very short, and the sun in
maier giveth little heat, and the trees looserh their leaues. The fields that
were green, looke herie and gray when al maner of hearbes be hidde in
the ground, & then appeareth no flowers. And then winter is come that a
man hath understanding of age, & hath lost his kindly heat and strength:
He is then begonne to cotte, and also to chatter, and then, hath he no more
hope of long life, but desireth to come to the life everlasting, and these sixe
for this monerh maketh him thre score and sixe yeates.

Then comineth December: full of colde with frost & snow, with great
windes and stormy weather, that a man may not labour nor mough do: the
sunne then at the lowest that it may descend, then the trees & the earth is hid
in snow: then is it good to hold them in the fire, and to spend the goods &
they gathered in summer. For then becometh mans haire to wax white &
gray, his body crooked & feeble, & then he loseth the perfect vnderstanding,
and that five years maketh his full lxxi. yeare, & if he liue any more, it is
by his good governing and biding in his youth. November, it is possible
that

The Shepheards Kalender.

that a man may liue till he bee an hundred yeares of age, but there are but few that come thereto.

Wherefoze I Shepheard said mozeouer, that of liuing or dying the heauenly bodie may stirre a man both to good and euill without doubt of a surety: but yet may man withstand it by his owne free will, to doe what hee will himselfe good or bad euermoze. Aboue the which inclination is the might and will of God, that longeth the life of man by his goodnesse, as to take it short by his iustice.

Wherefoze wee will shew you of the bodie celestiaill, and of the nature and mouing: and this present booke is named the Compost, for it comprehendeth fully al the compost and moze, for the daies, houres, & moments, and the new Moones, and the eclipse of the Sun and Moone, and of the signe that the Moone is in euery day, and this booke was made for them that are no clarkes, to bring them to great vnderstanding.

And this kalender is diuided into five parts.

The first, of our signes of the compost and the kalender.

The second is, the tree of vices with the alaines of hell.

The third, the way of health of man: the tree of vertues.

The fourth, is phisicke and gouernance of health.

The fift, is Astrologie and phisnomie, for to vnderstand many decretings, and which they bee by liklihood, the which by nature are inclined and can do them, as you shall reade ere you come to the end.

For to haue the Shepheards vnderstanding of their Kalender, ye should vnderstand that the yeare is the measure of the time that the sunne passeth the twelue signes, returning to his first point, and is diuided into the twelue Moneths.

As January, February, March, and so forth to December.

So the sunne in these twelue monethes passeth by twelue signes one time.

The daies of the entring into the signes in the Kalender, and the daies also when hee parteth the yeare, as the xii. moneths into lii. weekes three hundred sixty and five daies, and when by sext is, it is threescore and vi. one day, and xliiii. houres, euery houre xl. minutes. After these diuisions ye must vnderstand for euery yeare three things.

The first speaketh of the golden number.

The second of the letter dominicall.

And the third is the letter tabuler, in the which lieth all the chiefe knowledge of this Kalender, for the which letter and number to vnderstand all that they would, whether it bee past or to come, ye shall put three figures after the Kalender of the which the first shall shew the valure and declaration of the two other, and it is to be vnderstood that in foure yeares, there is one by sexte, the which hath one day moze then other, and also hath two letters dominicals signed in one of the foresaid figures, and changeth the

The Shepheards Kalender.

the latter Date of S. Mathew, the which is vigill and is put with the day vpon one letter by himselfe.

Also the letters ferials of this Kalender, be to be understood as they of the other kalenders, before the which are the numbers and the other thre after the letters ferials. First for becaule the letters deserue to low, is the golden number about the day of the new Moone. And the which is the houre and moments of the saide moneth: which when they are in seruire before noone of the day about there. And when they are blacke seruire for after noone of the same day in the places of the number, betokeneth that number where it is. The naturall day is to be understood from mid night to midnight xxiii. houres, and shall serue the said numbers for the letters ferials, xix. yeare complete from the yeare that this Kalender was made one thousand foure hundred fourescore and seauenteene, vnto the yeare one thousand foure hundred and sixteene. In the which yeare shall begin all to serue this golden number, and the other numbers after the letters ferials, all in the maner as they be before for the other xix. yeares.

And all the remnant of the compost, and of the kalender is perpetual for the golden number, so shall they be xxxviii. yeares, of the which yeares, one thousand foure hundred and seauenteene is the first. The feasts of the kalender are in their daies, of the which the solennell are in red, and stozied in the vnitie, nigh the which vnitie in the end of the bodie, at oue euery day is one letter of the A, b, c. for to vnderstand in what signes the Moone is in that day. And yet the said letters and the rubric, for the which shall bee one figure before the kalender, which shall shew how they should vnderstand it. This yeare of this present kalender, which began to haue course the first day of Ianuarie. M.CC.xcviij. In the which raigneth for the golden number sixteene. The letter dominicall A. The letter tabuler f. and b. In the first lines, and their figures nearest the golden number xvi. the yeare of this kalender.

To knowe the letter dominicall by the verse vnderneath.

Filius esto dei cælum bonus accipi gratis.

Or by these other verses heere following.

Fruſtus alit Canos el gelic. bellico danos.

El genitir bona dat Finis amara cadat.

Dat floris anni caler eius Gaudia buſſia buſſi.

Cambis edens griffo boabel dicens fiat agur.

For to set the moneth.

A. dam, de, ge, bat, er, go, si, phos. a, dri, phos.

The Shepheards Kalender.

For the golden number, and the new Moone.

Ter, nus, din, nov, octo, sex, quinque, tres, ambo, be, c, m, due, Septem, quin, quar, tus, dor, io, ta, no, dem, vi, quat.

Awoly and subtilty shepheardes haue found a short practike for to knowe the golden number, the letter dominicall, & the tabuler letters as ensueth, the which for subtilty is difficile to be vnderstood, if first it be not shewed by such as vnderstand it wel, but as to this it behooueth not to tarry and trauaile, for cause of the figures that ensigneth and sheweth howe to finde and knowe the said practike.

Firmis canos ager eius bona fructus,
Dicens anni & bellica grisso dant amara,
El canber gaudic dat alie fier color,
Genitrix danos boabel flores cadat gelica,
Edens busti.

Foure secrets of the Compost of Shepheards.

Mobilis alba dies C, currens aureus octo,
Sexdeno cum D, non erit inferior,
B, veneris sancta, sed quinque tredambo maria,
Nec erit in to to dicens simillis simul octo.

The manner to knowe the feastfull daies on the hand and on what daies they bin.



So to will knowe on his hand when the holy daies falleth, take heed of the same letters. A. b. c. d. e. f. g. The daies of the weeke bin vii. one for Sunday, and for the other daies vi. Put them in the toynts of the left hand on iiii. fingers, and with the right hand they ought to be marked for the more certainty. A. b. c. on the backe of the hand, & g. aboue d. e. f. within the hand. Then ye ought to knowe in what place euery month should be. A little after dam of g. b. E. g. c. bin on the moneth of the little finger. f. a. on the leach finger. February and March on the leach finger together. April, on g. May on b. June on the middle finger aboue e. July vpon g. and August vpon c. September vpon f. October on a. of the fourth finger. Then Nouember aboue d. and December aboue f. of the little finger. And thus the twelue monethes be set on the fingers.

After bzan, pen, cru, luy, the Imbre daies bin set truly.

The Shepheards Kalender,

In each of these two lines heere vnder, bee as many syllables as there be feastfull daies in the yeare, and euery day ought to be set on the ioynts of the left hand, as is shewed heere in this present booke.

Ianuary.

Cir, o, ia, nus, pi, lu, fe, la, nus, et, ken, fe, man, mar, an.
Dis, ca, fab, ag, bin, cen, ti, pau, lum, iul, ag, que, ba, tilde,

February.

Bze, pur, blas, et, a, ue, fe, bzu, o, sco, la, si, ca, ba, lent.
Iul, con, iun, ge, tur, cum, pe, tro, math, so, cle, tur.

March.

Mo, sed, mar, ci, us, bal, to, duth, kes, con, ger, go, ri, tim, bo.
Wat, ed, ward, cuth, be, ne, ca, pe, ma, ri, am, ge, ni, tri, cem.

Aprill.

Sil, gip, ric, et, am, bzo, si, i, dat, a, pill, le, on, eu, fe, ti, bur, ci.
Post, al, phe, fe, sta, ge, oz, mar, ci, que, bi, ta, lis.

May.

Phi, li, cruc, may, i, on, la, tin, nic, gor, de, ne, re, i, que.
Post, e, a, don, se, qui, tur, post, fal, phe, fest, ta, ger, ad, en, pe, que.

Iune.

Nic, mar, iu, bo, ni, fa, med, co, lun, bar, ba, ci, ba, bi, ti.
Bo, mar, marg, ed, ward, si, mil, la, ba, el, io, le, on, pe, pau.

Iuly.

Ser, ui, iul, mar, ti, ni, tho, mo, que, fra, be, dic, ti, such, bu, ken.
At, nulf, marg, wat, mag, ap, cris, ta, an, doz, sam, sun, ob, gre.

August.

De, steph, aug, gust, tran, do, ci, ro, lau, ri, bur, ri, ip, on.
Sump, ta, sit, a, mag, ni, bar, tho, lo, ruff, ag, lo, oon, fel, on, cut.

September.

E, gis, sep, cup, bert, ha, bet, nat, goz, gon, pro, thi, que, curt.
Lam, bar, ti, que, math, ma, mar, te, cle, ter, cip, da, con, mich, ter.

October.

Rem, le, o, fran, ci, si, mar, tunc, dig, et, a, ni, a, ed.
Post, lu, cas, iu, in, de, ro, ma, cris, pi, ni, si, no, nis, quiti.

November.

Om, nis, tunc, sanc, ti, le, o, mar, ti, bzi, ci, a, ni, a, ed.
Pre, te, cle, gri, ka, li, ni, a, que, sat, an.

December.

E, le, gi, bar, ba, ni, co, con, rep, et, lu, ce, i, al, ma.
O, fa, pi, en, que, tho, mas, pro, pe, nat, steph, io, tho, me, fill.

How

The Shepheards Kalender.

How euery moneth praiseth it selfe of some
good propertie.

Ianuarie.



Make me to be called Ianuere,
In my time is great frozmes of coldnesse,
For vnto me no month of the yeare,
I ay compare, if I aduance me doubtlesse,
For in my time, was (as Clarke do expresse)

Circumcised the Lord omnipotent,
And adoized by kings of the Orient.

February.



I am februarie the most hardy,
In my season, the pure Mother Virginall,
Offered her sonne in the Temple truly,
Making to God a present speciall,
Of Iesus Christ the King of Kings all,
Betwene the armes of the Bishop Simon,
To whom pray we to haue his remission.

March.



March am I called in noblenesse flourishing,
Which among months, am of great Noblenesse,
For in my time all the frutes do bud and spring,
To the seruice of man in great largenesse,
And Lent is in me, the time of holinesse,
That euery man ought to haue repentance,
Of his sinnes done by long continuance.

Aprill.



Among all moneths I am lusty Aprill,
Fresh and wholesome vnto each creature,
And in my time the dulcet drops distill,
Called Crisall as Poets put in Scripture,
Cansing all stones the longer to endure,
In my time was the resurrection
Of God and man, by diuine election.

May.



Of all the months in the yeare, I am king,
Flourishing in beauty excellently,
For in my time in vertue is all thing,
Fields and Heads spred most beautefully,
And Birds sing with right sweete harmony
Reioycing louers, with hot loue all inured,
With fragrant flowers all about renewed.

Bi

Iune

The Shepherds Kalender.

June

Who of my season taketh right good heed,
Ought not at all my name to adnull,
For in my time, for all the commons weerd,
From sheepe is shorne all the flesh and wooll,
And had in marchandise, by great ships full,
Ouer the sea, wherefoze we ought to pray
Unto our Lord, and thank him night and day.

July

If that my time were praised all aright,
Among all moneths I am one of the chiefe,
For I enripe through my great force & might
Fruits of the earth to man and beasts releefe,
Feeding horses, kine, muttongs, & strong beefe,
With other properties that I could tell,
But I must passe, I may no longer dwell.

August

I am named the hot month of August,
For redolent heate of Phoebus brightnesse,
In my time each man ought to haue lust
To labour in haruest, with great businesse,
To rape and sheefe, eschewing idlenesse,
And rise early with great diligence,
Thanking our Lord of his great prouidence.

September

Who can my name perfectly remember,
With the commodities of my season,
Ought of right to call me September,
Plenteous of goods by all manner reason.
As wheat, rie, oats, beanes, fitches and peason
Of which fruit every man ought to haue in stoze
To liue directly, and thank the Lord therfoze.

October

Among the other October I hight,
Friend vnto Altners naturally,
And in my time Bacchus is ready dight,
All manner wine to presse and clarifie,
Of which is sacred, as we see daily, (blood
The blessed body of Christ in signe of flesh and
Which is our hope, refection and food.

November



The Shepheards Kalendar.

November

I Nouember will not abide behinde,
To shew my kindly worthinesse and vze,
For in my time the blasts of winde
Abateth leaues, and sheddeth their verdure,
Wherefore euery prudent creature
Ought for to liue right as they would die,
For all things taketh end naturally.

December

December euery man doth me call,
In whose time the Mother inuioleate,
Delivered was in an old Ore stall,
Of Iesu Christ, Gods owne sonne incarnate,
Wherefore I thinke me the most fortunate
Of all other, to whom pray we then,
That we may come vnto his blisse, Amen.

The beginnings and ends of the foure seasons
of the yeare.

The first Prime time that thus doth begin,
From mid february vnto mid May,
And from mid May, Summer is entred in
To mid August, and then is harvest day,
And from that time winter entereth alway,
On saints Clements day, who so taketh heed,
And mid februar y it faileth indeed.

Thus endeth the praise of the xii. months,
with the beginnings & ends of the foure
quarters. And after followeth the figure
for to know in what signe the Moone is
euery day:



Biii

This



The Shepheards Kalender.

This figure is for to knowe in what signe the Moone is euerie day, & the declaration is of the letters of the signe of the Kalender heere- after following.

	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z
Aries	y	n	c	b	l	9	f	h	z	p	e	u	m	a	s	i	a	q	f				
Aries	z	o	d	n	m	a	s	i	a	q	f	x	n	b	t	k	9	r	g				
Aries	a	p	e	x	n	b	t	k	9	r	g	y	o	c	b	l	a	f	h				
Taurus	9	q	f	y	o	c	b	l	a	f	h	z	p	d	u	m	b	s	i				
Taurus	a	r	g	z	p	d	u	m	b	s	i	a	q	e	x	n	c	t	k				
Gemini	b	f	h	a	q	e	x	n	c	t	k	9	r	f	y	o	d	b	l				
Gemini	c	s	i	9	r	f	y	o	d	b	l	a	f	g	z	p	e	u	m				
Cancer	d	t	k	a	f	g	z	p	e	u	m	b	s	h	a	q	f	x	n				
Cancer	e	b	l	b	s	h	a	q	f	x	n	c	t	i	9	r	g	y	o				
Leo	f	u	m	c	t	i	9	r	g	y	o	d	b	k	a	f	h	z	p				
Leo	g	x	n	d	b	k	a	f	h	z	p	e	u	l	b	s	i	a	q				
Leo	h	y	o	e	u	l	b	s	i	a	q	f	x	m	c	t	k	9	r				
Virgo	i	z	p	f	x	m	c	t	k	9	r	g	y	n	d	u	l	a	f				
Virgo	k	a	q	g	y	n	d	u	l	a	f	h	z	o	e	u	m	b	s				
Libra	l	9	r	h	z	o	e	u	m	b	s	i	a	p	f	x	n	c	t				
Libra	m	a	f	i	a	p	f	x	n	c	t	k	9	q	g	y	o	d	b				
Scorpio	n	b	s	k	9	q	g	y	o	d	b	l	a	r	h	z	p	e	u				
Scorpio	o	c	t	l	a	r	h	z	p	e	u	m	b	l	i	a	q	f	x				
Sagittarius	p	d	b	m	b	l	i	a	q	f	x	n	c	s	k	9	r	g	y				
Sagittarius	q	e	u	n	c	s	k	9	r	g	y	o	d	t	l	a	f	h	z				
Sagittarius	r	f	x	o	d	t	l	a	f	h	z	h	e	u	m	b	s	i	a				
Capricornus	s	h	z	q	f	n	n	c	t	k	9	r	g	y	o	d	b	l	a				
Capricornus	t	i	a	r	g	x	o	d	b	l	a	f	h	z	p	e	u	m	b				
Aquarius	v	k	9	f	i	p	e	u	m	b	s	i	a	q	f	x	n	e					
Aquarius	u	l	a	s	i	z	q	f	x	n	c	t	k	9	r	g	y	o	d				
Pisces	x	m	b	t	k	a	r	g	y	o	d	b	l	a	f	h	z	p	e				
Pisces	y	n	c	b	l	9	f	h	z	p	e	u	m	b	s	i	a	q	f				

By this figure heere above, a man may knowe in what signe the Moone is euerie day, and the declaration is of the A, b, c. letters that are in the Kalender at the ends of the lines, and be named the letters of the signes. where-fore marke well first the letter of the Kalender, on the day that yee woulde haue, then looke out the saide Letter in the figure heere-aboue, in the line descending vnder the Golden number that runneth.

Then

The Shepheards Kalender

Then looke at the head of the lines, whereas it is written the names of the signes, and if that beholdeth directly ouerthwart the figure to the saide letters is it that the Moone is in that day. And if as one golden number for a yeare, so the saide line vnder the golden number serueth alone for the same yeare, as in the yeare of his Kalender we haue xvi. for the golden number, the line vnder xvi. serueth all the said yeare, and when we haue xvii. the line vnder xvii. shall serue to the yeare that xvii. is for the golden number, and so forth of the other.



T coelum signis præfurgens est duodenis,
Sic hominis corpus assimilatur eis,
Nam caput & facies. Aries sibi gaudet habere,
Guttur & colli ius tibi Taure detur
Brachia cum manibus, Geminis sunt apta decentur,
Naturum Cancræ pectoris aula gerit:
At Leo vult stomachum renis sibi vendicat ilem,
Sed in testinis Virgo præesse petit,
Ambas Libra nates, ambes sibi vendicat hancas,
Scorpio vult anum vultque pudenda sibi,
Inde Sagittarius is coxis vult dominari,
Amborum genum vim Capricornus habet,
Regnat in Aquario crurium vis apta decentur,
Piscibus & demum congrua planta pedum.

Saturnus niger. Iupiter viridis. Mars rubeus est. Sol croceus. Venus albus. Mercurius & Luna varti sunt dum quisquis regnat nascitur puer sic coloratus.

The declaration of the Latine heere aboue.

That is to say, that the twelue signes hath dominion ouer the bodie of man, diuided by the partes, as the signes diuideth the firmament, and euery signe beholdeth and gouerneth the parts of the body, so as it is said aboue, and after ward shall be shewed by figures, and is declared moze plainly and faithfullly. Such like of Planets is said of their colours, but of their natures and properties of the partes of the bodies, the which gouerneth and beholdeth, moze at full shall you heare at length.

Also of the twelue moneths natures, March, Aprill, and May, are very hot and moyst, that signifieth bloud and aye. June, July and August, is summer, and signifieth hot and dry, choler, manhood & feare. September, October and Nouember, is haruest, and betokeneth cold and dry, and age, melancholy, and earth. December, Ianuary and february, is winter, and betokeneth cold and moyst, childhood, flegme, and water.

B iiii

Called

The Shepheards Kalender.



Called I am Ianuere the colde,
 In Chyristmas season good fire I loue,
 Whom Iesus that sometime Judas sold,
 In me was circumcised for mans behoue,
 Thre Kinges sought the sonne of God aboute,
 They kneeled downe, and did him homage with loue,
 To God their Lord that is mans owne brother.

Heereafter followeth a Kalender with the Figures of euery Saint that is hallow-
 ed in the yeare, in the which is the figures, the houres, the moneths, and the new
 Moones

Chap. iii.

Ianuary

The Shepheards Kalender.



January hath xxxi. dayes, the Moone 30

*In Iano claris, calidisq; cibis potantur.
Atq; decens potus, post fercula sit tibi notus
Leas enim medo tunc potatus, ut beus credo
Balneat hinc intres, & venam scindere cures.*



viii	iiii	ix	b	viii	xv
xvi	v	xvi	c		
			d	xvi	iii
v	o	ii	e	v	xv
			f		
xi	iii	xv	g	xiii	vi
			a	ii	x
ii	i	xxviii	b		
x	ix	iiii	c	x	xiii
xviii	vi	xii	d	xviii	iiii
			e		
vi	xviii	vi	f	vii	o
			g		xxv
xv	v	xxviii	a	xv	i
			b	ai	viii
iiii	x	xxv	c		
xii	x	xii	d	xii	o
i	xi	iii	e		
x	v	xi	f	x	xviii
			g	ix	v
xvii	o	xxviii	a	xvii	ii
			b	i	iiii
vi	vi	xxv	c		
			d		
ii	xvii		e	xviii	i
			f	iii	vi
ii	xvi		g		
xi	xv		a	xi	vii
vi	xxv		b	xv	vi
			c		

Circumcisio Domini.
Octava sancti Stephen.
Octava sancti Iohannis
Octava sanctorum Inno:
Oct. sa. Thomae marty:
Epiphania Domini.
Felicitas and Janua:
sa. Luctant:
sa. Indii:
Pauli primi heremice.
Lini Bysshop.
Archadii marty:
sa. Hilary
Felici pzet byter.
S. Mauri abbot.
sa. Marcelli Bysshop
Sulpitii bysshop.
sa. Dilce virgin.
Crispian bysshop.
Fabiano and Sebastian.
sa. Ignetis
Vincentii marty:
sa. Emerancian
sa. Timothy:
Conversion of S. Paule.
Polycarpe bysshop
Julian bysshop
Ignetis secundo
Valerii bysshop and mart.
Bartholomeus
Saturnini & Victoris.



The Shepheards Kalender.

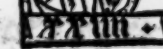


February hath xxx. dayes, the Adoone 29.

*Nascitur occulta, febris Februario multa,
Potibus & escis, si caute vinere velis,
Tunc caue frigorem de pollice funde cruorem,
Fuge mellis faenum pectoris qui morbos curabit.*

vi	h	vi	d	vii	i	xvi
xvi	o	vi	e	xvi	viii	xxi
			f			
	vi	xxviii	g	v	ii	
			a	xiii	x	
xiii		vi	b			
ix		iii	c	ii	x	lv
x		lii	d	x	vii	xlvi
			e			
xviii	ix	ii	f	xvi	iii	iii
			g	vii	i	liii
vi	i	xvii	a			
			d	xv	vii	xxv
xv	xi	lv	e	iiii	ii	xxvi
iii		li	f			
xii	o	xxviii	g	xli	o	xxiii
i	vi	li	a	i	viii	xxix
			b	xv	xv	xxx
ix	iii	vi	c	xvii	iii	lix
			d	vi	viii	lviii
xvii	vi	xvi	e			
vi	i	x	f	xiii	vi	i
			g			
xiii	iii	vi	a	iii	ix	xlvi
iii	i	lii	b	xi	vii	lii
	o	ix	c			

Bridigi & Ignacii
Purification of Marie.
Saint Blasii Bysshop
Saint Gilberti Bysshop
Saint Agathe Virgin
Urbasti et Amandi
sa. Angule virgin
Paule Bysshop
sa. Apollonie virgin
Solin Pilces
Eufraſie virgin.
sa. Eulalie.
sa. Vulfrani
sa. Valentine bysshop
Fauftini et Joniti.
Julian Virgin
Policronii bysshop & Martyr
Simon bysshop and martir.
Sabin and Julian mart.
Mildred Virgin
Sanctoem lxxi.
Cathedra ſancti petri.
policarp. Locuſ biferti
Mathew Apoſtle.
Inuention of ſ. Paule.
ſ. Aſtor mart.
ſ. auguſtin
Oſwald bysshop and Conf.



It is to be noted that the golden numbers ſhew the dayes, houres, and minutes of the new Moones, the red numbers for the fore-noon, and the black numbers for the afternoone, on the ſame daies that the numbers demonſtrate.



The Shepherds Kalender.



Archibald Leitch, D.D., the mod-
Martius humores gignit, variosq; dolores
Sume cibum pure, cocturas si placet, ure
Valde a sunt sana, sed que superflua vana
Vena nec addenda : nec potius tribuenda.



Sa. David bishop.
 Sa. Cedde bishop
 Martini et Marci.
 Sa. Florian mart.
 Jace, Eusebii, Perpetue.
 Victoris et Victorini
 perpetue et Felici
 Deposito sancti Felciss
 Quadraginta mart.
 Sa. agapire vierg.
 Ipol in Brit. g. Equinet.
 Sa. Georgii bishop
 Theodoze mart.
 Sa. Longini mart.
 Boniface bishop
 patrieti bishop
 Edwardi regis
 Ioseph spanci Marie
 Sa. Luthbert.
 Benedict abbot
 Nicrodossi bishop.
 Theodori presbyter
 agapire mart.
 Inunciatio Domine
 Cantoris martiris
 S. Eusebii
 Dorothie vierg.
 Quintini martyr
 Sa. Durini mart.
 Adelme bishop

The Shepherds Kalender.



*Hic probat in vere, vires Aprilis habere,
Cuncta nascuntur, pori tunc aperiri,
In quo scalpescit, corpus sanguis quoque crescit,
Ergo salatur, venter cruraq. minuitur.*

xbi r ii
 b o xx
 xbi r ii
 ii r xliii
 r ii lx
 xbi iiii xliii
 bii xi xxv
 ii li ii
 li xi lxxiii
 r bi xxii
 i iiii lxxv
 r bi xx
 xbi li lli
 bi bii r x
 xlii vi lxxii
 iiii xliii lxxvi
 xii ii s
 lxx ic s
 bii iii lbi

g b c d e f g b c d e f g b c d e f g b c d e f g

100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200

sa. Gildardi
 Marie Egyptiace
 Richard Byshop
 ambrose bishop.
 sa. Martin
 Sirte bishop
 Enfemie virgin
 Gesippe et soctozum eius
 Perpetue bishop.
 passio septem virginum.
 saint Gurbac.
 Iuli bishop
 saint zenonii bish.
 Oswain archbishop,
 saint Fidoze.
 anitell bishop
 Cluthert et anthie
 alphegi bishop.
 Victoris bishop and mart.
 Simeon bishop and mart.
 sa. Sotheris virgin.
 sa. Georgii mart.
 Milfridi bishop and confes.
 Marke Eua world.
 Eleri bishop and confes.
 sa. anastassi bishop
 sa. Vitalis
 Petri Mediolanensis
 Deposita Erkenwald.



The Shepheards Kalender.



In Iunio Gentes, perturbat medio bibentes,
Atque nouelarum, fuste potus seruicium.
Ne nocuat colera, valet refectio vira,
Lactuce frondes, ede ieiunns bibe fontes.

bu. b
i. liii
xii. ii
i. xliii
xi. v
iii. xliii
i. xlix
iiii. lviii

e
f
g
b
c
d
e
f
g
b
c
d
e
f
g
b
c
d
e
f
g
b
c
d
e
f

ii
x

xviii
xv

ixv

xvii. ix
xxvi. xlii
ix. xliii

viii. xxiii

xxviii

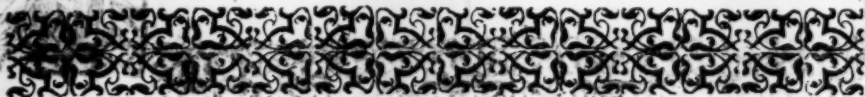
is. xviii

x. xxviii

x. xv

Sancti Nichomedis.
sancti Marcellini
s. Erasmi martiris
sancti Petrocelli.
s. Boniface Bysshop.
Melonis archbysshop
Translatio Multan
sancti Wilhelmi.
Trans. of Edmund
Translatio sanc. Pionis
Barnabe apostle
Saint Basil
Saint Basil Bysshop
Viri et Modesti
Trans. of Richard
saint Botolph
Marci et Marcellani
Geruasi et prothasi
Trans. of Edward.
Walburge Virgin
saint Alban Martyr
Etheldred. Vigilia.
Trans. of Eligii Bysshop
John and paule
s. Crescent martyr.
sa. Leon Bysshop.
Peter & Paule apostles.
Commemoration of paule

q
r
s
t
v
u
r
p
z
7
9
a
b
c
d
e
f
g
h
i
k
l
m
n
o
p
q
r



The Shepheards Kalender.



R

July hath xxii. dates, and the moon 230.
*Qui vult solamen, Iulio hic probat medicamentum,
 Venam non scindat, ne venireum potius ledat,
 Somnum cupescat, & balnea cuncta pauescat,
 Prodest recens unda, altum cum salua munda.*

v	ii	ix	g	v	v
xii	x	xxix	a	xii	xvii
ii	x	ix	c	ii	ix
x	iii	vi	d	iii	xxix
			e		
			f		
xviii	o	xlviii	g	xviii	xxxi
xvi	xv	xvii	a	xvi	iii
xv	i	xlv	b		iii
xiii	xviii	xlvi	c	xv	i
			d		x
xii	i	li	e	xii	v
			f		v
i	xvii	o	g		la
			a	ix	xxii
ix	x	xxix	b		
			c	xviii	xxxi
xviii	xiii	xliii	d	xviii	iii
vi	ii	x	e	vi	x
xviii	xviii	xvii	f	xviii	ix
			g		xxii
iiii	xvii	o	a	iiii	xix
xi	xviii	xl	b	xi	o
			c		ix
xix	xvii	li	d	xix	ix
xviii	x	xliiii	e		xxv
			f		xvii
xvi	ii	xli	g	xvi	xxii
v	ix	vi	a	v	ix
			b		ix

Octa. John Baptist.
 Translatione beate Marie
 Translatione Thome Apost.
 Translatione sancti Marci.
 la. Zoe virgo.
 Octava Peter & pauli
 Translatione Thome mart.
 Deposito Grimbaldi
 la. Terill bishop
 Septem fratrum mar.
 Translatione Benedicti
 sanctis et felix
 la. pignati martyr.
 la. Leo. Dies Canic.
 Translatione Swithun
 August. transl. Olmund
 la. Helmi regis
 la. Arnulph bishop.
 la. Iuliet Iuliani
 la. Margaret virg.
 la. Cecily virg.
 la. Mary Magdalen
 la. Apollinaris.
 la. Chyngbir. Vigilia
 la. Jacob apostle
 la. Mother of Mary
 la. Legend of the 12
 la. Sampson bishop
 la. Felix et sociorum eius
 la. Abbon and Lennis
 la. Germani.



The Shepheards Kalender.



*Quisquis sub Augusto, vivat medicamine iusto,
Raro dormit & esum coitum quoque vitet:
Balnea non curat nec multum, comestio daret,
Nemo laxari debet, vel subothomari.*

xiii	ix	d	e	xiii	ix	xxx
xvi	vi	d	e	xvi	vi	xxv
xix	iii	e	r	xix	iii	xxii
xxii	vi	f	b	xxii	vi	xxix
xxv	ix	g	iii	xxv	ix	xxvi
xxviii	xii	a	vi	xxviii	xii	xxiii
xxxi	xv	b	ix	xxxi	xv	xx
xxxiv	xviii	c	xii	xxxiv	xviii	xvii
xxxvii	xxi	d	xv	xxxvii	xxi	xiv
xxx	xxiv	e	xviii	xxx	xxiv	xi
xxxiii	xxvii	f	xxi	xxxiii	xxvii	ix
xxxvi	xxx	g	xxiv	xxxvi	xxx	vi
xxxix	xxxi	a	xxvii	xxxix	xxxi	iii
xxli	xxiii	b	xxix	xxli	xxiii	xxv
xxiv	xxvi	c	xxii	xxiv	xxvi	xxii
xxvii	xxix	d	xxv	xxvii	xxix	xxviii
xxx	xxxii	e	xxviii	xxx	xxxii	xxv
xxxiii	xxxv	f	xxxi	xxxiii	xxxv	xxii
xxxvi	xxxviii	g	xxxii	xxxvi	xxxviii	xxviii
xxxix	xxxxi	a	xxxv	xxxix	xxxxi	xxv
xxli	xxxiii	b	xxxviii	xxli	xxxiii	xxii
xxiv	xxxvi	c	xxxxi	xxiv	xxxvi	xxviii
xxvii	xxxix	d	xxxii	xxvii	xxxix	xxv
xxx	xxxii	e	xxxv	xxx	xxxii	xxii
xxxiii	xxxiv	f	xxxviii	xxxiii	xxxiv	xxviii
xxxvi	xxxvi	g	xxxxi	xxxvi	xxxvi	xxv
xxxix	xxxviii	a	xxxii	xxxix	xxxviii	xxii
xxli	xxxxi	b	xxxv	xxli	xxxxi	xxviii
xxiv	xxxiii	c	xxxviii	xxiv	xxxiii	xxv
xxvii	xxxvi	d	xxxxi	xxvii	xxxvi	xxii
xxx	xxxv	e	xxxii	xxx	xxxv	xxviii
xxxiii	xxxviii	f	xxxv	xxxiii	xxxviii	xxv
xxxvi	xxxxi	g	xxxviii	xxxvi	xxxxi	xxii
xxxix	xxxiii	a	xxxxi	xxxix	xxxiii	xxviii
xxli	xxxvi	b	xxxii	xxli	xxxvi	xxv
xxiv	xxxix	c	xxxv	xxiv	xxxix	xxii
xxvii	xxxii	d	xxxviii	xxvii	xxxii	xxviii
xxx	xxxv	e	xxxxi	xxx	xxxv	xxv

Petri ad vincula
Stephani bñ.
Inventio sancti Stephani
Iustini presbyteri
Osvaldi festuar natus
Transfiguratio Domini
Festum nominis Iesu
sa. Celsi
Agatha
sa. Laurentii
Eusebii mart.
Ceciliae virginis
Hippolyte et sociorum eius
Sept. Vigilia
Assumptio beate Marie
sa. Machi
Perpetua sancti Laurent
sa. Magni mart.
Eusebii bñ
sa. Agapite
sa. Barnard
Perpetua Assump. Marie.
Vigilia.
Bartholomei Apol.
Eusebii bñ
sa. Severini
sa. Eusebii
sa. Augustini
Detolatio Johannis bap.
Felix et audaci
Cuthburge virginis



The Shepheards Kalender.



September hath xxx. daies the moon 29

Fructus maturi, Septembris sunt valisuri
 Et pira cum vino panis cum lacte capris.
 Aqua de vitica, tibi poto ferimur amica,
 Tunc venam pandas, species cum femine mandas.



iii	xxiii	f	u	in	xi
		g	r	bi	f
		b			
i	xxii	c	xxii	iii	vi
x	xxi	d	xxi	vi	l
b	x	e			
lii	xx	f	xx	vi	xxvi
		g	lii	v	xxxvi
lii	xi	b	i	x	liiii
iii	v	c			
vi	ii	d	ix	b	xxii
xi	ii	e	vi		October
xxii	xi	f	xxii	ix	vi
		g	vi	bi	liiii
vi	ix	b	vi	i	liiii
lii	ix	c	vi	xi	xxii
xi	xxii	d	vi	xi	xxii
xxii	xxii	e	vi	iii	xi
xi	iii	f	xi	x	xi
x	lii	g	xi	x	xi
		b	lii	iii	xi
vi	vi	c	vi	vi	xxii
ii	iii	d	v	ii	xxii
		e	ii	ii	ix
iii	x	f	ii	ii	ix
		g	ii	v	x

Saint Egidii.
 sa. Anthonii
 Translation of Saint Euth.
 sa. Bertini
 sa. Eugeni
 Nativitas Marie
 sa. Progonii
 Hilui b. shop
 Prothi et Jacinti
 Martiniani b. shop
 Maurelii b. shop.
 Exaltatio s. cru. Sol in Li.
 Octa. beate Marie
 Edithe virgin
 Lambert bishop and mart.
 Victoris et Corone
 Januarii mart.
 sa. Eustachii virg.
 sa. Maurici et sociozrum eius.
 Cethe virgin
 andochii martir
 Firmi b. shop and mart.
 Iulian et Justini.
 Cosme et Damiani
 Cruparii b. shop
 S. Michael Archangeli.
 Hieronimi p. b. yter



The Shepherds Kalender.



*Hoc tibi scire datur, quod reuma Nonembris cruciatur
Queq; nocina, vita tua sint preciosa decta,
Balnea cum venere, tunc nullam constai habere
Notto sis sana, valde atq; minui a bona*

vi	xxvii	d			Commemora is animar
		e			Benefide Urgan
vi	xxviii	f	vi	li	f. Amantii
		g			et presbyteri
ix	lv	b	i		Leonard abbat
		c	xi		Wilbrod Byskop
		d	iiii	xb	Quatuor coronatorum
		e			Theodore Martyr.
x	xxv	f	ix	v	f. Martin byshop
		g			saint Martin.
x	lir		iii		paterni marty.
vi	xxx	b	vii	xxviii	S. Brici byshop.
		c			Trans. Erken.
xi		d	i	xxix	sa. Macuti bi shop
		e	ii	xxxix	sa. Edmund archbyshop.
xi		f			sa. Hugonis Byskop.
ix	lvi	g			Octana f. Martin
					sa. Elizabeth.
		b	iiii	xlvi	f. Edmund Regis.
		c			presentatio Mary
viii	xxvii	d			Cicely Urgan.
		e	vii	xxv	sa. Clement byshop.
b		f	iii	xvi	sa. Grogoni
vi		g	xi	xxviii	Katherine virg.
					L iii byshop
		b			Agricole & bltalis.
		c			Ruff marty.
		d			Saturne & Silini.
vii	lii	e			
x	liii				



The Shepheards Kalender.



December hath xxxi. daies, the moone xxix.

*Sana sunt membris, calida res mense Decembris,
Frigus vitetur, capitalis vena scindatur:
Lorior sit vana, sed vasis potio caris,
Sistrepidus potus, frigori contraria totus.*

	f	lv	f	x	xxi	o
lviii	biii	lxvi	g	xxviii	ix	xxvi
vii	b	xxvi				
xv	f		b	vii	b	viii
			c	xv	i	xxiii
iiii	xxviii	d				
		e	vii	ii	xxvii	
		f	xv	xi	xxiii	
xix	o	xxvi	g			
i	ix	xxviii			vi	
xv	f	xxvi	b	vii	vii	
			c			Idus Cap.
xxviii	b	xxi	d	xxviii	b	Idus
vi	iiii	xx	e	vi	i	ii
xxiii			f			
			g	xxviii	vi	xxviii
xxii	iiii	liiii	b	vi	o	xi
xi	ix	xxi	c			
xix	xi	xxviii	d	xi	b	xxix
			e		f	b
lviii	vi	xxxi	f	xix	xxii	
xvi	vii	liii	g	viii	ii	xxviii
				xxi		
b	xi	xxix	b	o	lvii	
			c	b		
xxii	f	o	d	vi	xxii	
			e	xxv		
ix	o	liiii	f	i	viii	
			g	ii	b	xi
	o	vi				

sa. Eligi byshop.
sa. Libian
Depositio Olmundi.
sa. Barbare
Sabbas Abbat.
Nicholas Byshop and conf.
Octaua Andrew apost.
Conception of Marie
Cyprian abbat.
sa. Eulalie
sa. Damascus pope
paul Byshop. *Solstitium*
Lucie virgin.
Januerii.
Valerii byshop.
O sapientia
sa. Lazari byshop
sa. Gratian.
sa. Venesie virg.
Juli Martyr. Vigilia
Thomas Apolle
Triginta martyr.
Victorie virgin
Sanctarum virginum
Natiuitie of our Lord.
sa. Stephen
sa. John.
sa. Innocents.
saint Tho. martyr
Transf. of S. Jacob.
saint Siluester.



The Shepheards Kalender.

The exposition, balance, and signification of the letters of the tabular figure, that be in the second line after the dominick an letter.

Septu-Easter Roga-Whitson-fro Christ-fro Whitson-fro Whitson-fro
 gillme. in along. day. mas is day to saint sanday to
 Letter tabulare. in Lent. John advent.

Letter	Tabulare	in	Lent.	John	advent.	Day	Month	Day	Month
b	xxiii	xxii	x	v	5	6	31	29	Friday
c	xx	xxii	xi	v	6	6	29	29	Thursday
d	xx	xxiii	xii	v	6	6	29	29	Wednesday
e	xxi	xx	xiii	vi	1	5	29	29	Tuesday
f	xxii	xxvi	xiiii	vi	2	5	29	29	Monday
g	xxiii	xxvii	xv	vi	3	5	29	29	Sunday
h	xxiiii	xxviii	xvi	vi	4	5	29	29	Saturday
i	xxv	xxix	xvii	vi	5	5	29	29	Friday
k	xxvi	xxx	xviii	vi	6	5	29	29	Thursday
l	xxvii	xxxi	xix	vi	1	5	29	29	Wednesday
m	xxviii	xxxii	xx	vi	2	5	29	29	Tuesday
n	xxix	xxxiii	xxi	vi	3	5	29	29	Monday
o	xxx	xxxiv	xxii	vi	4	5	29	29	Sunday
p	xxxi	xxxv	xxiii	vi	5	5	29	29	Saturday
q	xxxii	xxxvi	xxiiii	vi	6	5	29	29	Friday
t	xxxiii	xxxvii	xxv	vi	1	5	29	29	Thursday
s	xxxiiii	xxxviii	xxvi	vi	2	5	29	29	Wednesday
t	xxxv	xxxix	xxvii	vi	3	5	29	29	Tuesday
u	xxxvi	xxx	xxviii	vi	4	5	29	29	Monday
a	xxxvii	xxxi	xxix	vi	5	5	29	29	Sunday
b	xxxviii	xxxii	xxx	vi	6	5	29	29	Saturday
c	xxxix	xxxiii	xxxi	vi	1	5	29	29	Friday
d	xxx	xxxiv	xxxii	vi	2	5	29	29	Thursday
e	xxxi	xxxv	xxxiii	vi	3	5	29	29	Wednesday
f	xxxii	xxxvi	xxxiiii	vi	4	5	29	29	Tuesday
g	xxxiii	xxxvii	xxxv	vi	5	5	29	29	Monday
h	xxxiiii	xxxviii	xxxvi	vi	6	5	29	29	Sunday
i	xxxv	xxxix	xxxvii	vi	1	5	29	29	Saturday
k	xxxvi	xxx	xxxviii	vi	2	5	29	29	Friday
l	xxxvii	xxxi	xxxix	vi	3	5	29	29	Thursday
m	xxxviii	xxxii	xxx	vi	4	5	29	29	Wednesday
n	xxxix	xxxiii	xxxi	vi	5	5	29	29	Tuesday
o	xxx	xxxiv	xxxii	vi	6	5	29	29	Monday
p	xxxi	xxxv	xxxiii	vi	1	5	29	29	Sunday
q	xxxii	xxxvi	xxxiiii	vi	2	5	29	29	Saturday
r	xxxiii	xxxvii	xxxv	vi	3	5	29	29	Friday

The Shepheards Kalender.

The figure of the letter tabuler, which is declared by the two present figures, the first for the black letters, the second for the red letters.

b	b	c	b	b	d
s	i	f	p	k	b
t	l	q	m	g	o
r	h	v	q	a	m
a	f	r	n	e	k
s	u	o	k	b	o
g	g	t	p	o	l
b	q	h	m	e	h
r	v	e	q	a	n
a	f	r	n	e	k
s	k	p	f	l	b
e	g	v	d	e	p
a	m	q	h	m	d
b	v	e	q	a	n
s	f	s	i	b	o
t	k	k	g	l	c
e	g	t	d	p	m
b	m	b	h	q	m
r	q	o	e	r	k
g	f	s	c	d	o
t	l	p	g	l	e
e	h	t	d	q	p
b	m	r	h	n	o
s	u	o	f	e	r
g	g	s	e	c	o
e	m	p	g	m	l
r	q	v	d	q	b
g	g	t	i	h	n

This present figure is to finde the Letter tabulare, and proceedeth as the figure followeth of the Dominicall letters, and it is behoouefull to knowe the golden number for the yeare that ye will knowe, and in the line that descendeth downward vnder the said number is the letter Tabulare: euen so of the Dominicall letter in the figure hereafter. And you must knowe that a golden number, dominicall letter, and a letter tabulare serueth alwaies for a yeare, save when it is bisext that bin two Dominicall Letters, and also two tabulare letters, as aboue. It ought to be known that the Dominicall letters, and the letters tabulare, be in the first line vnder the golden number xvi. for the yeare of this present kalender that is, M. cccc. xvi. and so of the other.

The figure to finde the Golden number and the letter Dominicall
together for euermore.

[illegible]

In this present figure, it behooneth to behold the golden number for the yeare that ye will know, & in the line right vnder the golden number, alwaies is the letter Denominal, vpon the golden number xiii. is Easter, and when it falleth that they come both together, Corpus Christi, and S. Johns day be all in one day, & vpon xvi. signifieth the lowest Easter. And when it falleth that Candlemas and Shrove munday cometh together, b signifieth all about where it is when it falleth with the golden number, vpon which is our Lady day in March on Good Friday.

The Shepheards Kalender.

A figure perpetuall for Easter, and other moouneable feasts.

i	ii	iii	iiii	b
a ax	A mxxvi	A axvi	A a ix	e mxxiii
b ax	b mxxvii	b axvii	b a iiii	f mxxiiii
c axi	c mxxviii	c axviii	c a iii	g mxxv
d axii	d mxxix	d axix	d a v	x
e axi	e mxxx	e axx	e a vi	A a ii
f axvii	f mxxxi	f axxiii	f a vii	b a iii
g axviii	g mi	g axxv	g a viii	c a iiii
vi	vii	viii	A a ix	d mxxviii
A axvi	A a ii	A axxiiii	b ax	e mxxix
b axvii	b a iii	b axviii	c axi	f mxxx
c axviii	c a iiii	c axxv	d axii	g mxxxi
d axvii	d a v	d axix	e axiii	A a i
e axiii	e a vi	e axx	f axiiii	b a ii
f axiiii	f mxxxi	f axx	g axv	c a iii
g axv	g a i	g axxii	A axvi	d a iiii
xi	xii	xiii	b axvii	e a v
A axvi	A a ix	A axxvi	c axviii	f a vi
b axvii	b ax	b mxxvii	d axix	g axviii
c axviii	c axi	c mxxviii	e axx	A axv
d axix	d a v	d mxxviii	f axxi	b axvi
e axx	e a vi	e mxxviii	g axxii	c axvii
f axxi	f a vii	f mxxviii	xvi	d axviii
g axxii	g axiii	g mxxv	A a ii	e axix
xvi	xvii	xvi	b a iii	f axxi
A mxxv	A axvi	A a ii	c a iiii	g axxii
b mxxviii	b ax	b a iii	d a v	A mxxv
c mxxviii	c axi	c a iiii	e mxxv	b mxxvii
d mxxii	d axii	d a v	f mxxv	c mxxviii
e mxxiii	e axiii	e mxxv	g mxxv	d mxxix
f mxxiiii	f axiiii	f mxxv	g a i	
g mxxv	g axv	g a i		

Upon the letter Dominicall next vnder the Golden number, that runneth is Easter day, for the yeare of the golden number, a signifieth April, m signifieth March, and the number of the said Letter is the number of the dayes of the moneth that Easter shall fall vpon.

The Figure of the Eclipse of the Sunne and the Moone, the dayes, houres, and moments. Chap. vi.

The Shepheards Kalender.

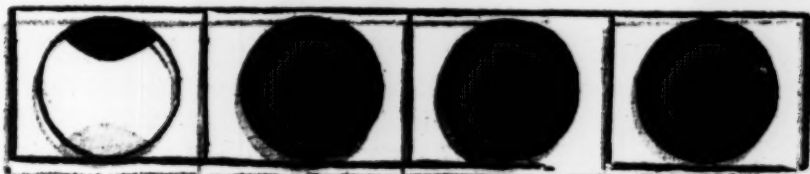
M. d. lxxii. the E= M. d. lxx. the E= M. d. lxx. the E= M. d. lxx. the E=
 clipse of the moone clipse of the moone clipse of the moon clipse of the moon
 the xvii. day of oc= the second day of the xx. day of fe= the xv. day of Au=
 tober. xiii. houres March, xx. houres bzuary, v. houres, gust, ix. houres,
 lxxii. minutes. iii. minutes. xxxix. minutes. xvii. minutes.



M. d. lxxii. the E= M. d. lxxiii. the E= M. d. lxxiiii. the E= M. d. lxxvi. the E=
 clipse of the moon clipse of the moone clipse of the sunne clipse of the sunne
 the xv. day of the viii. day of De= the xiii. day of No= the vii. day of Oc=
 June, ix. houres, cember, vii. houres uemb, iii. houres, tober, x. houres, lxi.
 lxxii. minutes. xxxviii. minutes. lii. minutes. minutes.



M. d. lxxvii. the e= M. d. lxxvii. the e= M. d. lxxviii. the e= M. d. lxxx. the E=
 clipse of the moon clipse of the moon clipse of the moon clipse of the moon
 the ii. day of April, the xvi. day of sep= the xv. day of sep= the xxi. day of Jo=
 viii. houres, xviii. temb. xij. houres, temb. xiii. houres, quary, x. houres,
 minutes. xxxvi. minutes. viii. minutes. vi. minutes.



The Shepheards Kalender.

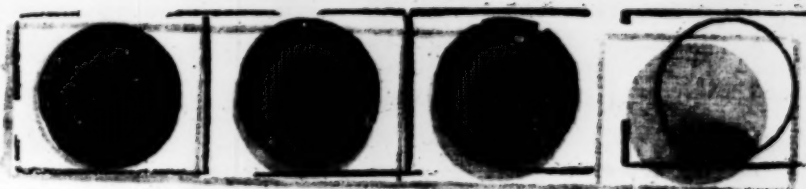
M. v. cxc. the E- M. v. xcii. the E- M. v. c. xcii. the E- M. v. c. xciii. p E-
 clipse of the moon clipse of the moon clipse of the moon clipse of the Sun
 the xix. day of De- the xiii. day of the 8. day of De- p 15. day of May
 sem. xviij. houres. June, 1. houres cemb. viij. houres two houres, xxviij.
 minutes. minutes. minutes. minutes.



M. v. c. xciii. p E- M. v. c. xciv. the E- M. v. c. xciv. the E- M. v. c. xcvi. the E-
 clipse of the moon clipse of the moon clipse of the sunne clipse of the moon
 the viii. day of oc- the xii. day of A- the xiiij. of Sep- the ii. day of April,
 tober, xix. houres, xxi, xvi. houres, tenth. the 1. houres, ix. houres, xliij. m-
 28. minutes. minutes. minutes. minutes.

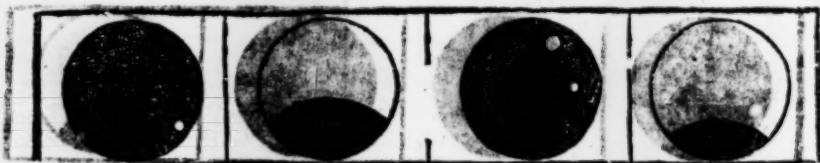


M. v. c. xcviij. p E- M. v. c. xcviij. p E- M. v. xcviij. the E- M. v. xcviij. the E-
 clipse of the moon clipse of the sunne clipse of the moon clipse of the moon
 the 7. day of Fe- the 24. day of Fe- the vi. of August, the 30. day of Ja-
 nuary, 18. houres January, 22. houres viij. houres, xviij. houres, 19. houres,
 57. minutes. 11. minutes. minutes. minutes.

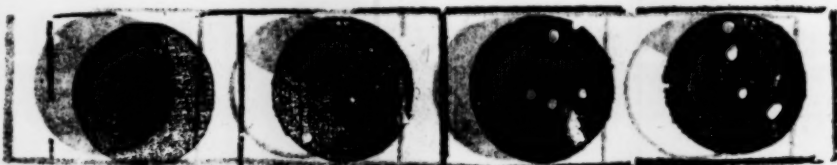


The Shepherds Kalender.

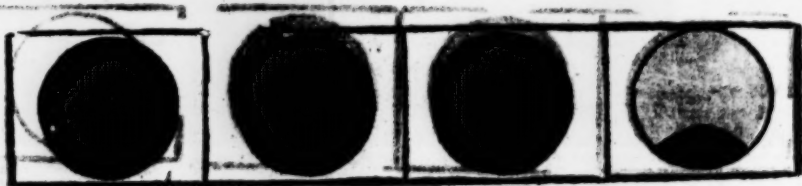
M. vi. c. the eclipse M. vi. c. i. the E. M. vi. c. i. the E. M. vi. c. ii. the E. of the Sunne, the clipse of the moon clipse of the sunne clipse of the moon
xxx. day of June, the xxix. of No. the xliii. day of Dec. the xxx. of May
one houre, xxliii. uemb. vii. houres, cember ii. houres, vii. houres, xxviii.
minutes. xxxviii. minutes. liiii. minutes. minutes.



M. vi. c. iii. the E. M. vi. c. iii. the E. M. vi. c. v. the E. M. vi. c. v. the E. of the moon clipse of the moon clipse of the moon clipse of the moon
the xliii. day of the vii. day of No. the xliii. day of the xliii. day of
May vii. houres, uemb. vii. houres, March, ix. houres March, at vii. o
1. minutes. xxxviii. minutes. xliii. minutes. clock at night.



M. vi. c. v. the E. M. vi. c. v. the E. M. vi. c. vii. the E. M. vi. c. vii. the E. of the moon clipse of the moon clipse of the moon clipse of the moon
the x. day of Sep. the ii. day of Oct. the x. day of the x. day of Apr
tenth a quar. past one a clock. past one a clock. past one a clock. past one a clock.
4. in the morning. past one a clock. past one a clock. past one a clock.



The Shepheards Kalender.

M. vi. c. viii. the E= M. vi. c. ix. the E= M. vi. c. ix. the E= M. vi. c. x. the E=
 clipse of the sunne clipse of the moone clipse of the moone clipse of the moone
 the 31. day of July, the 1. day January, the 6. day of July, the 2. day of July,
 a quarter past 3. a quarter before 2. a quarter past 11. at 4. a clocke in the
 clocke. in the morn. night. morning.



M. vi. c. x. the E= M. vi. c. xi. the E=
 clipse of the sunne clipse of the sunne
 the 20. daye of Dec= the 31. of Maye at
 cemb. at 3. a clocke sunne setting, to-
 in the morning. tally darkned.



All the eclipses of the sunne be in the day, and of the moone by night. And
 yee shall wit the eclipse of the sunne and the moone appeareth sometime o-
 therwise then we see it. for the eclipse of the sunne may well be by night, and
 the eclipse of the moone may be by day, but such eclipse appeareth not to vs
 Shepheards.



Mannys that mans minde is mutable,
 And will you knowe wherefore and why,
 For he is made of things variable,
 As of hot, cold, moist, and dry.
 He wit is light and passeth lightly,
 And lich he made of foure changeable.

How should man be stedfast and stable.

An eclipse shall be marvellous to behold.

Through which many shalbe worse,

For many shall finde neither silver nor gold,

At shal be so darke in thier purses.



Pocula

The Shepherds Kalender.

Pocula Ianos amat.

Tangere crura caue quum luna videbit aquosum,
Inferre tunc planetas: excelsas erigit turres,
Et si carpis iter tunc tardius ad loca transis,

Febrius vigeo clamat.

Pisces habens lunam noli curare podagrum,
Carpe viam tutus sit potio modo salubris.

Martius arma colit.

Nil capiti noceas Aries cum luna refulget,
De vena minuas & balnea tutius intres,
Non tangas aures nec barbam radere debes.

Aprilis florida pradis.

Arbor plantetur cum luna Taurus habetur.
Non minuas tamen edifices nec semina sperges,
Et medicus caueat eum ferro tangere collum.

Ros & flos nemorum, Maio sunt comest quorum.

Brachia non minuas cum lustrat Luna Gemellos,
Vngnibus & manibus cum ferro curra negitur,
Nanquam fortassis a promissore petitur.

Dat Iunius fana.

Pectus pulmo secur in Cancro non minuatur,
Somnio falsa vides vtiles sit emptio rerum,
Potio sumatur securus perge viatur.

Julio refecatur auena.

Cor grauat & stomachum cum cernat Luna Leonem,
Non facies vestes nec ad conuiuia vides,
Et nil ore vomas nec sumas tunc medicinam.

Augustus spicas.

Lunam Virgo tenes vxorem ducere noli,
Viscera cum costis cauas tractare cruorem,
Sensu datur argo: dubites innare carinam.

September colligit vna.

Libra Lunam veniens nemo genitalia tangat,
Aut renes nates, nec iter capere debes,
Et tunc paruem libere cum luna tenebit.

Seminat & Heber.

Scorpius augumentat morbos in parte pudenda
Vulnera non cures caueas ascendere naues,
Et si carpis iter tunc de morte ruam.

Solat virentis November.

Luna nocet semini, per partes mota Sagitte,
Vpgues vel crines poteris prescindere tute,
De vena minuas & tutius intres.



The Shepherds Kalender.

Queris habere cibum matando Decembris

Capra nocet genibus ipsam cum Luna tenebit,
Intrat aqua nouam citius curabitur eger,
Fundamenta ruunt modicum tunc durat id ipsum.

Epilogus sequitur omnium supra dictorum.



Væ viri antiqui potuerunt scribere libris,
De currendo polum constanti mente rotundum,
Æreasque domos temprando & sydera cuncta,
Queq; fluunt ex his quomodo sol moueatur,
Intus habes collecta breui compendio & arte.

De duodecim signis.

Signorum princeps Aries, & Taurus & vrna,
Tindaride iuuenes & feruida brachia Cancræ,
Herculeusq; Leo nemex pavor asmaq; Virgo,
Libra iugo equaliter pendunt : & Scorpius acre,
Centaurusq; senex chiron & Cornia capri,
Dilectusq; Ioui puer, & duo sidera Pisces.

Idem de Signis.

Corniger in primis Aries, & corniger alter,
Taurus item Gemini : sequitur quos Cancer adustus,
Terribilisq; fere species & iusta puella,
Libri simul nigrum in a cumine viris,
Centaurusq; biformis adest : pelagiq; puella,
Et qui portat aquam puer vniger & duo Pisces.

De quatuor partibus anni.

De Verè.

Vterq; horum stabit cinctum florente corona,
Pingens purpureo, venantia prata calore,
Vir palidum vario, nectit de flore coronas,
Verè nouo lectis decorantur floribus arua,
Veris honos tepidum floret : vere omnia rident.

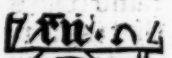
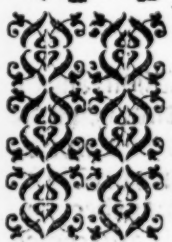
De æstate.

Stabat nuda æstas & spicea fæta gerebat,
Horridi ethiopis signis imitata figuram,
Scindat agros æstas phebes ignibus ardens,
Frugiferas aruis fert æstas torrida mëlles,
Flaua ceres æstatis habet sua tempore regna.

De autumnu.

Sabat & Autumnus calcatis surdibus viuis,
Libra per Autumnum multo spumantia feruent,
Pomifer Autumnus tenero dat palmitè fructum,

Vite



The Shepheards Kalender.



Vire coronatas autumnus degrauiat vlnos,
Fecundus autumnus locus de viribus implet.

De Hyeme.

Stabat hyems glacies canos hic sut capillos,
Cuius vix humeros circundat flumina montes,
Precipitant : semperque rigit glacie horrida barba
Albentes hec durat aquas & flumina neſtit,
Tristiſ hyems niuio hyems montes volamine veſtit.



Heereafter followeth the second part of the Compoſt and Kalen-
der, which ſheweth of the trees of Vices, and of the
paines of Hell. Chap. vii.



In the name of the Father, the Son, and the holy Ghost, Amen.
we purpose to ſhew the tree of vices, for ſinners to take example
by, to vnderſtand their ſinnes: which is diuided into twelue
principall parts, after the ſeuē deadly ſinns, and each deadly ſin
is likned to a tree, & euery tree hauing eight ſmall branches, and
all theſe ſeuē trees come out of one tree by it ſelfe that is euill, and comes
of one beginning, and that is the diuell, and it biddeth an end, that is, euer-
laſting damnation, which is ordained for all them that ſeek not remedy
betimes by penance and repentance of their life in time.

After theſe trees of vices followeth the paines of hell, to ſhew the lay peo-
ple what puniſhment is ordained for euery deadly ſin, and that the people
may better ſhew their ſinns in contrition, and make cleane their conſcience,
and that they may be the houſes of God, ſo that vertues may grow & frue-
tifie to the profit of their ſoules. The firſt great branch of the tree of vices
is pride, and he hath xviij. branches growing out of him, as of vaine glory of
himſelfe, vaine glory of the world, praizing himſelfe in euill boaiſting of ſin,
inobedience, diſdain to attempt god, exceſſe, diſpraizing, falſe goodnes, har-
dines, preſumption, rebellion, obſtination, ſin wittingly, communing of the
ſacramēt, ſhame to do good. Out of euery of the which branches ſpringeth
three branches, and the number of ſeuē ſcore & thirteene, and in ſo many
manners and waies ye may ſin in the ſinne of pride, which is the roote and
beginning of all the ſeuē deadly ſinnes, and therefore ſhal be ſhewed firſt
of pride, and after the other ſix ſinnes as they follow in order.

The Shepheards Kalender. i

The first branch of pride.

Fame glorie of himselfe
 Seeking thy
 and not the glo-
 ry of God.
 Hypocritie.
 Dispraising
 themselves for
 to haue praise

K When any weeneth his goods come of himselfe,
K Or that such goods be due for their merits,
K If they beleue to haue, or know more the they do
K Dissembling by words to be better then they be,
K Seeming by works to be good and be not,
K Desiring praise for his good deeds by other.
K to dispraise his deeds that other shuld praise the,
K To repent his doings because they be dispraised,
K Dispraising himselfe that others may praise him.

The ii branch of Pride.

Fame glorie of himselfe
 For riches.
 For pompes.
 For honours.

K When they weene to be the better for their goods,
K Or weeneth to be worse without them,
K To be ashamd that they lack riches in their need.
K Delighting him to haue a great household,
K Reioycing them in the faire shape of their bodies,
K Or in newe fashon, or multitude of his clothes.
K Whē they desire to be honoured with others good,
K Willing to be honored and dzead,
K Or to the end it may be said that they be. mightie.

The iii. branch of Pride.

Shab of euill doing.
 Declaring
 their sinnes.
 Being glad y
 they be euill.
 To haue no
 shame of euill
 doing.

K For to be praised of cursed and unhappy people,
K Or for to shew that they be prompt to euill doing,
K Delighting in reoordation of his euill deeds.
K For that they loue the friendship of the world,
K Or for they doubt not the righteousness of God,
K Or else they loue not God with their heart.
K For they know not which is vertue ne vice,
K Nor to amend themselves be not willing,
K For to be seene gladly when he doth euill.

The iiij. branch of Pride.

Roasting of him.
 Praising thy
 selfe.
 In shewing
 themselves bet-
 ter then they be.
 Weening that
 they be wise &
 be not.

K Openly before all folkes, or few,
K Or secretly before one, or by himselfe,
K Seeking occasion for to be praised only,
K Couering their euils that they be not seene,
K telling their good deeds that they may be known,
K Hiding their sins that they appere not great.
K To be great in iudgment with himselfe only,
K Dispraising the vnderstanding of other. (God.
K Preferring their owne vertue before the grace of
 E Openly

The Shepherds Kalender.

The v. branch of Pride.

In obedience,
Openly gain-
saying.

Doing vnduly
all that they
ought to doe.
For to require
grace importu-
nate.

Dispraising his master or them that be aboue him
Dispraising the merites that come of obedience,
Desiring to be such that he may gain-say other.
O when negligently they do that they ought to do,
O when they do it otherwise then appertaineth
O to let damage, and to haue profit.
When they haue custome in sinne & fall oft therein
Enuiously and frowardly asking grace for it,
Insatiably persecuring without amending.

The vi. branch of Pride.

Dispraising
other.

Preterring
themselves be-
fore others.
Dispraising o-
ther lesse then
himselc.

For their ignorance and fault of vnderstanding,
For their pouerty and scarcenelle of riches,
For their sicknes and default of members.
Shewing himselc cunning in some workes,
In praising their deedes dispraise them of other,
In considering of lesse then he, exalt himselc,
That will compare themselves for riches, or sci-
O they which be almost as great as he, ence,
O which in things abovesaide are aboue him.

The vii. branch of Pride.

Desiring to sin-
ful lting.

To expose the
selues in perill.

Not helping
themselves fro
perill.

For they consider but sensible things,
For they will not beleue things they see not,
To iudge things to come or they happen,
To beleue theselues that God shuld deliuer the,
O to dispraise and die in such dangerous perill,
O beleue in destinyng that otherwise it may not be
For they will vse no reason for to helpe themselues
For they will vse their own folly without counsel
For they be too slouthfull, not willing to labour.

The viii. branch of Pride.

To go before
thy betters vn-
worthily.

To abstaue
them ouermuch.

To oppresse the
poore men or
seruants.

Usurping the might that they ought not to haue,
Exceeding the powce to the committed or giuen
Creating them euill that be vnder their puillance
For they bin lesse worthy in such authority,
For they are too cruell to them that be subiect,
To make himselc hated, & may profit by fair speech
By might or riches of his friends,
For violence that the Soveraigns may do,
For the riches or great goods that they haue.

Putting

The Shepherds Kalender.

The ix. branch of Pride.

Dispraising.
Putting his soule in perill.
Caring not for things to come.
Preferring body to the soule.

Being in deadly sinne without repenting him,
Being in sinne and care not for to know it,
Or to vnderstand it and reioyce of it.
Not beleeuing the life to come for good people
Beleuing the life to come, but not itedfastly,
Or to beleue it well and not amend their liues.
Being diligent to the body, negligent to the soule
Desiring temporall goods and not spiritual,
Nourishing continually the flesh in delights.

The x. branch of Pride.

False goodnesse.
Unrightfull to be dispraised.
vniaustly willing to be praised.
To do good in an euill intent.

For his presumptions, arrogance and pride,
For his vaine gloze, vaunting, and praising,
Or for to shew to liue of aduantage.
When they delight in worldly louings,
When they haue dread for to be dispraised,
For to desire to be honoured without cause.
For ignorance when they beleue not to do good
wickedly do good in hope y it shal turne to euill
fraudulently doing it for to deceiue other.

The xi. branch of Pride.

Harshnes.
Being vnkinde in their deeds.
To be fierce & ouer cruel.
Importunitie.

To be impious and not proue the truth,
by intreating ouer straightly y rightfull things,
Trauelling more then of right them that be iust.
When there is no affections nor loue vnto other.
To finde new maners to do euill,
To haue no shame to do crueltie,
When one desireth a thing euer continually,
Or when one is ouer-hasty to haue his due,
Or to be ouer enuious in asking it.

The xii. branch of Pride.

Uncharitable.
beleue no man but themselues.
Speaking of high things.
Belieue more in himselfe then he should do.

In gainsaying alwayes in the deeds of others.
Not beleuing that other then do good for God.
For his owne deeds to be content of himselfe.
Exalting himselfe and shewing that he is great
To contrary his neighbours or other such,
In blaspheming God and holy saints.
When any will not knowe their owne defaults.
When any dispraiseth the faultes of other,
Undertaking to come to that they may not.

The Shepheards Kalender.

The xiii. branch of Pride.

Rebellion.
Rard themſelſe
inſighting.
Reſiſt to God.
To bpholde
euill.

That may not ſuffer patiently to be ſmitten,
To grudge againſt the will of God,
For to be ſmitten blaſpheme God and his ſaints.
To let any good to be done,
Not to helpe to do good when they may,
Or to be ſozy that any body ſhould do good,
For to do ſinne moze liberally,
For familiarity they haue to him that ſinneth,
Or that this ſinne that they defend.

The xiiii. branch of Pride

Divination.
By faſting.
Not willing to
forſake euill
doing.
To be hardened
in euill,

Will not heare their betterſ to teach them good
Ne to do thereafter, ne mended them nor,
Wilfully to do euill for to be mended.
For they will not leaue their euill cuſtome,
Or elſe they giue not them to do good,
Or that they reioyce them in euill doing.
To do againſt thingſ that are doubtfull,
To beleue that thing good that is not,
To giue themſelues to euill without remedy.

The xv. branch of Pride.

Sinne working.
Sinning dead-
ly.
Sinning veni-
ally.
In thought
deadly or veni-
ally.

By preſumption, or vnderſtanding to do euill
Or by ignorance that they will not vnderſtand,
Deſiring and prouoking themſelſe to do euill.
For to follow euill company,
For cuſtome to do any veniall ſinne,
To end one ſinne that they may end another,
By cogitations in their hearts onely,
By wordſ ſaid lightly,
Or by worke done vndiſcreetly.

The xvi. branch of Pride.

Communing of p ſacra.
Singing of
ſeruiſe.
Adminiſtring the
ſacraments.
Recieve the bo-
dy of Jeſus
Chriſt.

And to be in any hereſie,
Or to be in ſutes of curſing,
Or wittingly in deadly ſinne.
Leſſe then his duty, and vnworthly,
Without reuerence and vnderuowly,
Without doing their duty to the people diſcreetly
Without honour, deuotion, and reuerence,
Cheftouſly, and of that they ſhould not receiue it,
To lay againſt them that are moze wiſer then he,
Willingly

The Shepheards Kalender.

The xvii. branch of Pride.

Shame to do good.
 Willing to be
 good and haue
 shame.
 Hauing shame
 to be good and
 is not.
 For to be like
 them that be
 euill.

By weaknesse and fault of courage,
 For to loue negligently any good that may be,
 By weening that it is shame which is honour,
 When they will accomplish the will of any person
 Or when any loueth that which is not good,
 Or when they be slauish full for to do good,
 When they reioyce them in euill companye
 To shew the damage of himselfe and other,
 For to obtaine that he desireth.

Here endeth the branches and smal sprayes of the sinne of Pride, and hereafter followeth the branches and sprayes of Enuy, and the names of them all in order as they come. The first is nyslonenes, the second is detraction, the third is Adulation, the fourth Surruration, the fift sinne against the holy Ghost, the sixt Suspention, the seventh Acculation, the eyght Excalation, the ninth Unthankfulnes, the tenth to iudge, the eleuenth Subtraction, the twelfth drawing other to sinne, the thirteenth false loue.

The first branch of Enuy.

Sorrow of the
 wealth of his
 neighbour.
 Not glad of the
 wealth of his
 neighbour.
 To be glad of
 his neighbours
 hurt.

For to desire thy neighbours harme,
 For thou maist not sustaine to see his wealth,
 to the end that thou maist oppresse them in misery,
 When he hath done injury in time past,
 Or hath not giuen to thee that thou requirest,
 Or thou maist not see the increasing of his good,
 That thou dost to him, or art causer,
 Or of that other doth and not thy selfe,
 Or that he suffereth by the iustice diuine.

The ii. branch of Enuy.

For cause of
 lightnesse.
 For cruel hate.
 In lying wit-
 tingly.

By euill accustomance so for to do,
 Or to accomplish the will of some folk
 Not taking heed if their wordes may annoy other,
 finding any ill that is not good ne faithfull,
 in reporting that they heard say, or that it is true,
 To say they haue heard ill by other and haue not,
 To the end to cause for to haue trouble and damage,
 To the end that no wealth come to him they hate,
 Or to the end that he be thereby defamed.

The Shepheards Kalender.

The iii. branch of Enuy.

Adulation.
To annoy bnder colour of
good fauour.
Possibill in
faire seblance.
Holding his
peace suffering
to do ill.

To say that they knowe the which they knowe not,
That they vnderstand to be greater then it is,
Pouertie, sustaine or defend ocher in folly.
Saying that profiteth or noyeth by flattery,
Sometime flatter veniall sometime mortall.
Saying euill behinde and faire before.
For to haue any winning or profit,
For to compare or please some person,
Or not to lose the loue of him that do euill.

The iiij. branch of Enuy.

Sufluration.
Causing discor-
d and strife.
Making strife
to last long.
Not labouring
for peace.

By perswasions mouing the parties,
Or by false tales and making of lesings,
And in reporting of cursed language.
For thou wilt haue a mans loue only,
Or thou wouldest haue helpe to annoy another,
Or not caring for þe welth of the that be at discor-
d By malice that thou wouldest not haue the peace
For thou wilt not trauel for to make peace (made
And being diligent to trauell for it.

The v. branch of Enuy.

Sin against þe holy ghost.
Slandering the
good people.
Decerning that it
is paine to serue
God.
Not helping the
good people.

Turning their good name into euill.
Seeking meanes to trouble their minds,
Withdrawing them from the loue of people.
In abusing them of the graces of God,
Being slouthfull in doing good workes,
Not louing God.
The which suffereth for the loue of God,
Or for penance of their sinnes,
Or for to get the glory of our Lord.

The vi. branch of Enuy.

Suspicion.
To beene too
soone.
Beleeuing ouer
faithfully.
Oft times to
beleeue.

By whatsoeuer occasion indifferently,
To beleeue any thing that is saide shortly,
Be it true or false without any aduise-
ment.
That the which thou shouldest not beleeue.
Or that thou art ouer light in beleeuing,
Or thou iudgeth the good without discretion,
Things vbeleeuable, and which may not be,
When diuers times thou hast beene deceiued,
For thou maist not but beleeue.

The Shepheards Kalender.

The vii. branch of Enuy.

Accusation
Of troth.
Falsely.
Of doubtfull
things.

When it is for vengeance of him that is accused,
When it is for lightnes that they haue to accuse o-
Or to please him vnto whom they do accuse (ther
When they finde the euil with which they accuse
When they know him that they accuse not gilty,
When they accuse the gilty because of hate.
Seeking occasion to ray him that is accused.
Affirming to be true y^e vncertain of their accuse.
Imposing the harme that they weene be a know
(it not.

The viii. branch of Enuy.

Excusation.
By wordes.
By force of
swearing
By the holy
gospill.

Which be doubtful hauing double vnderstanding
Manifestly, and which they know to be false.
Seeking occasion to hide the euill deed.
Putting the fault on him that did it not,
For to shew him selfe innocent of the fault,
For to auoide the punishment of his fault.
Though he be constrained to forswear him,
And worse, if they do it wilfully,
Or to swear ere they know wherfore they
(swear.

The ix. branch of Enuy.

Unthankfulnes.
Not knowing
the benefites of
God.
Doing ill for
good.
Not ycelding
goodnes for
goodnes.

How much or how wel they haue done, (them
By what bounty for without desert he giueth vs
Or what thing is worthy to retribute to himself,
To him which did helpe thee in thy need,
Unto him which counsell'd thee in thy necessity
Unto him that defended and kept thee from perill
But done euill to him that hath done thee good,
Neither do euill nor good to the y^e did thee good
For receiuing a great benefit yeeld a small.

The x. branch of Enuy.

To iudge
The deeds of o-
ther not apper-
taining.
Doing false
iudgments.
Euill to be good
or contrarily.

By ignorance ere they know how,
In doubt of that which they know not,
Or to iudge without being required,
For any gifts receiued or to receiue,
For loue or for hate,
Lightly for certaine malice.
By lightnesse for they bin accustomed,
Or so to do wronging to do it by spozte,
Or wittingly willing for to annoy other.

The Shepheards Kalender.

The xi. branch of Enuy.

Subtraction.
Intemperaill
 thinges.
In spirituall
 thinges.
Of counsell.

Not giuing to the poore goods that be superfluous
Retaining lawfull goods without departing.
Goods that are exposed in euill vsages.
Not being busie about the saluation of sinners,
Not admonishing sinners to leaue their sinne,
Not shewing to other the good that they can.
Not giuing counsell to them that aske it,
Of giuing euill counsell willingly,
Not counselling when they may harme them that do ill.

The xii. branch of Enuy.

Shewing other to sin.
By example.
By counsell.
By force.

When they do euill afore their subiects,
When any leadeth another in company to do ill.
Of vnder the colour of good do great hurt (lesse).
Drawing the great to ill that thine may shew
Of by their sinne more delectably,
And be glad that they consent to sin with them.
Of requiring or admonishing,
Not ceasing till they consent to euill,
By oppression, and in constraining them.

The xiii. branch of Enuy.

False loue.
For the loue
 and fauour of
 man.
For earthly pro-
 fit.
For fleshy hu-
 manitie.

Them that fauour thee and do thy will,
Them that may not thee to thend that they do not,
To thend thou maiest be seene gentile and meepe.
Faining thee to be a friend to him, add art not,
Faining that thou louest him more then thou dost
Shewing to be his friend and art his enemy,
Defending or sustaining any in their euill,
Promoting them which are not worthy to be,
For to labour to liue more deliciously.

Heere endeth the branches & small spraires of Enuy, and followeth the branches
 and small spraires of wrath, as Iniquitie, Hatred, Continuall, Consenting,
 frowardly, Pomicide, Vengeance, Impatience, Clamour, Blas-
 phemy. And out of each of these ten branches, commeth nine
 other small branches, and so the whole number is
 xcix. branches, the which letteth a man
 that he may not loue God ne his
 owne soule, & for this sinne,
 it is hard to be ac-
 customed in a
 man & bee
 saued.

Mocking

The Shepheards Kalender.

The i. branch of Wrath

Iniquity.
Mocking him-
selfe.
Cursing.
Deceiuing.

Letting other to loue that mocketh thee,
For declaracions that thou hast in mocking,
Or that thou art accustomed so to do,
Or in his thought without speaking,
Or of his mouth by words,
Sowing disoord and noyse betwene people,
Giuing wilfull counsell for to do euill,
Awaiting the sinner for to do euill,
Seeing sin, and not reprocue it when they may.

The ii. branch of Wrath.

Disoord.
Iniury.
Conspiration.

By manifest and rancours,
Seeming a friend, & haue rancour at the hart,
For to make peace and keep malice in thy minde,
In diffaming other,
In taking his goods from him,
In hurting his body or his good name,
To scismatise or procure diuision in the church,
Coniuring in persons in good or in euill,
Conspiring in any woorkes.

The iii. branch of Wrath.

Repreuing.
Sharp wordes.
Greeuing his
neighbours.

Repreue the pouerty in which they are,
The flagellations that they haue or had,
Or that they be come of a pooze kindred,
Prouoking other to anger,
Full of repreueing and iniuries,
Such as may beare hurt and damage,
By outrageous wordes and sayings,
By hurting of his person or homicide,
For to take from him his goods or renoune.

The iiij. branch of Wrath.

Not amen-
ding.
Reioysing of e-
uill.
Helping to do
euill.

When they haue domination vpon the sinner,
Or when he is familiar with him,
That helpeth to do euill and might let it,
Praising and reioysing the sinners,
And not to mourne for the sinne that they haue
Nor correcting them that be euill
By helpe that thou giuest to them,
For thou defendest them that doth euill,
By counsell that thou giuest.

Impugning

The Shepheards Kalender.

The v. branch of Wrath

Frowardly.
Impugning
goodnesse.
Vaunting
strifes.
Strife by
wordes.

Beleeuing in any heresie,
For to haue meate and drinke,
For the loue of one, and hate of another,
By custumance, for the reioyce in them,
By manifest hate that they will make appeare.
By secret rancours in their hartes,
As in questions inutile and froward,
For to shew his science,
For to gaine say him to whom they speake.

The vi. branch of Wrath.

Murder.
In defending.
Slaying wil-
fully.
Which they
weene not to
kill.

Hauing will to slay and kill,
Himselfe or other without will to slay,
To slay vnadvisedly or ignorantly,
By treason,
By hate,
For he which they slay is good,
Weeneing to do well, and do slay some man,
In coniecting any thing iopously,
Or by him giue any medicine.

The vii. branch of Wrath.

Misgouernance.
For wrong do-
ing,
Weeneing that it
be his damage
and is not.
By fault of
something.

Saying semblable iniuries,
In saying more greater iniuries,
Or iniuries though that they be ne lesse,
Roying him that correcteth thee for thy wealth,
Or do euill to him that doth thee good,
If it displease thee they haue done for thy weale,
If any giueth or lendeth thee nor their goods,
That he hath not done that that he is not bound
Or hath not holpen thee to do thy ill wil. (to do

The viii. branch of Wrath.

Impatience.
In iudgements
of God.
In his wret-
chednesse.
Of wrongs of
his neighbores.

When that which pleaseth God displeaseth thee
Or for the will of God pleaseth thee not,
Or thou hatest that which God would haue done
If thou be in any malady or sicknesse,
Or if thou be in great pouerty and neede,
Or if thou haue any troubles or aduersities.
For they haue mislaide thee in wordes,
Or they haue misdone to thy person,
Or they haue misdone in thy good.

Debate

The Shepheards Kalender.

The ix. branch of Wrath.

Clamour.
Debate for in-
utile things.
To make lea-
sing and false
tales.
Clattering.

K As of beauty and fairenesse of women,
K Or of his linage, friends and parents,
K Or of things which do annoy,
K By uery malice and hate,
K By vaunting, craking, and boasting,
K By fraud and vnfaithfulnesse,
K To vanquish by force of speaking,
K Or for to annoy by clattering,
K Or for pleasure that they take in it.

The x. branch of Wrath.

Slaphewing.
Knowing of
God the which
appertaineth
not to him.
Affirming of
good things vn-
worthily.
To say that is
good that is not

K As of his soueraigne, might, and puissance,
K Or of great goodnesse in vs,
K Or of his right wise iustice,
K By any error in which they be,
K For dread and feare of leasing,
K For couetise of winning,
K In beleewing as doth Idolaters
K In opinion by euill vnderstanding.
K Doing against the ordinaunces of the Church.

Here endeth the branches and small sprays of the sinne of Wrath. And hereaf-
ter followeth xvii. branches of Slouth, as Euill thought, Annoy of wealth,
Readinesse to euill, Pusillanimitie, Euill will, Breacking bowes, impenitence, In-
fidelity, Ignorance, Vaine sorow, Slowly, Euill hope, Curiality, Idlenesse,
Euagation, letting to do good, Desolation. Out of the which xvii. branches
commeth Ciiii. small branches, which bringeth a man to euerlasting damnatio
and paines perpetuall.

The first. branch of Slouth.

Euill thought.
Superfluous
thoughts
Dolorous cogi-
tations.
Detestable
thought.

K To delight in thinking euill,
K Thinking that sinne is a sweete thing,
K Long abiding in thinking euill,
K How they may hurt any secretly,
K That imputeth his deede vnto other.
K How doing euill they may be sayde good,
K How they may do euill,
K How doing euill they may perseuer,
K How they may resist to the good.

To

The Shepheards Kalender.

The ii. branch of Slouth.

Slouth of wealth.
To sinne by cus-
tome.
Sinning by
malice
Or by desire not
to loue it.

For that other sinneth in likewise.
For the custome is so for to do,
For there is none that reprocoueth the euill doing
When any loueth euill, and doth accomplish it,
When any loueth the good and doth it not,
When any hateth the good and loueth the euill,
When any doth good against his will,
When any reioyceth not in doing good,
When it pleaseth them not if they do euill.

The iii. branch of Slouth.

Readines to ill.
By constance.
By pusillani-
mitie.
By curiosity.

In leauing the good which they know,
Changing oft times their porpose and counsell.
Make in aduersity and raise himsele in prosperi-
ty
Withdrawing him from the good.
Mistrusting in the grace of God,
Feating to beguine any good thing.
Seeking new things and vnprofitable,
Pleasantly to heare tales and fables,
Seeking new rydings by his owne will.

The iiij. branch of Slouth.

Foolhardynesse.
Dread where
they ought not.
Dread more
then they shuld.
Dread them
they should not.

Dreading that which is to come is no damage,
Looing the spirituall goods for the tempozall,
If tempozall aduersity sceme ouer greuous,
Making great sorrow for that thou lost,
Sorrowing that they haue which they desire,
Making sorrow if any thing hap against thy will,
As detractors when thou liuest iustly,
As defending the euill for to please them,
Or it noyeth them not if any do well.

The v. branch of Slouth.

Euill will.
Will to do euill.
Custombly for
to do euill.
Delighting in
euil as much as
they may.

That it be to the dishonour of God,
To the damage and preiudice of his neighbours,
To the damnation of the soule,
For the declaration of thy euill,
For the displeasure of the good,
For they do that which they please and will,
For resisting euill cogitations
Looing euill delectations,
Appetiting that they may delight in euill.

The Shepheards Kalender.

The vi. branch of Slouth.

Breaking vowes.
By negligence.
By forgetting.
By dispraising.

When any maketh a vow, & mispraiseth to do it,
That doth lesse to vow then he hath promised,
That fulfilleth not his vow as he should,
Of secret vowes, or things to them belongtag,
Of vow promised to himselfe or other,
Of vow made to enter into religion,
Not accomplishing his vow when he may,
Or that may not & both none other good feasible
Or that they haue no letting for to accomplish it.

The vii. branch of Slouth.

Impenitence.
Liuing and do
no penance.
Not hauing
shame to sinne.
Purpose for to
sinne.

By finall penance, and neuer to repent,
By delation from day to day of repenting,
By misprising that they will not repent them,
When after time they be ready to sinne againe,
When they shame not of the sinne they haue done
Or without sorrow reioyce them to haue done ill
Being in will to accomplish moztall sinne.
After that they haue sinned purpose to abide in it
Seeking occasion to fall into euery sinne.

The viii. branch of Slouth.

Indolence.
Not beleeuing
that they should
beleue.
Beleuing that
they should
not.
Beleuing vn-
stedfastly.

As the Jewes beleued, and other vnfaithful men
That will not heare the articles of the faith,
Or that heareth them & will not beleue in them
In false Gods as do the Sarazins,
In Idols or in some Simulacres,
Or beleue in diuelish things, as witches do,
Doubt in that they ought to beleue stedfastly
Beleue, and not stedfastly as they ought to do,
Easily to let himselfe be deceived of his faith.

The ix. branch of Slouth.

Ignorance.
In discretion.
That they
ought to vnder-
stand.
Not willing
to know.

Do without counsell which should be counselled,
Doing without maner that they ought to hold,
Doing without wisdom things that is needfull
Dispraising knowledge, and will not be taught,
Not travelling to learne that they ought to know
Not purposing, and not caring for to learne,
For they ruine, and will take no paine to learn,
For to haue excuse of not knowing,
For slouth and negligence of learning.

In

The Shepheards Kalender.

The x. branch of Slouth.

In noy scommisse
of liuing.
False hope.
Dispraising.

X When good things bin displeasent,
X When all things beene annoying,
X When all that they do is done heauenly,
X Presuming too much of the mercy of God,
X Not going from sinne, trust in the mercy of God,
X Liuing in sinne without the dread of God,
X For the streightnesse of iustice of God,
X For the greatnes of sin that they haue comitted
X To mistrust in the mercie of God.

The xi. branch of Slouth.

Slowly
Toward forbidden things.
Toward hol-
some counsell.
Toward the
commaunde-
ment.

X When any exposeth him to much in perill of sin,
X When any are to much assured for to do sinne,
X When any exposeth him to much in temptations
X Not willing to be good, and leaue the doing ill.
X Not honoring the good & loue it better thē the ill.
X Dispraising the counsell of good folke,
X Not doing the commandement that they ought,
X Dispraising comandement, or him that made it
X Not louing any thing that is commaunded.

The xii. branch of Slouth.

Euill hope.
Despise men of
good fame.
Not fearing
shame.
Doing good in
euill intention.

X Continuing in doing euill operations,
X In hauing hope to do euill all only,
X Or doing them both together,
X Not caring what thing is said of thee,
X Not caring if any be slandered by thee,
X Not seeking that any be edified by thee,
X Fraudulently and thou knowest it well,
X Without discretion, not caring to who nor how,
X Cauteously for thou wilt not know it.

The xiii. branch of Slouth.

Euill hope.
Seeeking vn-
profitable
things.
Delighting to
vaine things.
Doing that
none other can
do.

X Willing to vnderstand y thing y is cause of sin
X Laboring to confound other by force of language
X For to be called wise of Ideots and fooles,
X To draw and go to such as be dissoluitous,
X Or that they do and make dissolute,
X Or make thee take heede vnto all vanities,
X Making new things that were neuer seene,
X Or that they learne things that be euill.
X Of things that bin only for to make folke laugh.

Teasing

The Shepherds Kalender.

The xiiii. branch of Slouth.

Molence.
Ceasing to doe good
Seeking to do euill.
Not resisting to do euill.

That is to say, good cogitations,
To good works,
And to good workes,
That is, to know the concupiscence of the flesh,
The concupiscence of the eyen is auarice,
And to liue proudly,
For loue that they haue to euill,
For annoy that they haue to goodnesse,
For negligence of themselves.

The xv. branch of Slouth.

Euagation.
In idle things.
Or delectable things.
And wicked things.

Exposing him in vanities,
Not withdrawing him from vanities,
Willing to abide in vanities,
For they beene euill and pleasant,
Abiding by long time and space,
When thy will is thereunto prouoked,
How cautelously they may endamage and hurt.
Or the more greuously hinder.
Or the more longer annoy.

The xvi. branch of Slouth.

Not setting to do good.
Consenting to them that do euill.
Not helping the good.
Hindering the good.

Not By malice for to accomplish their will,
For hate that they haue to the good folke,
Or for hate of good that they might do,
When they may haue no profit without they help
There as they be in perill,
Whereas they default without hauing succour,
As by himselfe,
Or by other persons,
Or hold from them that they owe them.

The xvii. branch of Slouth.

Dissolution.
As in vaine things.
In wanton things.
Or in foolish re-
torcing.

In the beholding folke sporting them by vanity,
Setting their eyen to behold any vanity,
Being in places populare and publike.
In lusts of the body,
In lightnesse of courage,
By force of singing and crying,
By laughing too much and ouerlong,
To be without grauitie when they should be so,
To prouoke other to laugh.

Here

The Shepheards Kalender.

Beere begi[n]neth the twentieth branches and boughes of Couetise, as Com-
punction, Rapine, Usurie, with holding debt, Not yeelding committed Si-
mony, Sacrilege, Theft being proprietarie, Taking gifts vniustly. To
haue too much, Expending abundantly, fraud, false compunction, Lea-
sing, Sweating, Forswearing, false witnesse, Prayers. Being bagabond.
Out of the which twentieth branches cometh other small twigges or bran-
ches, to the number of an hundred and thirtie. And so the whole number of
them is an hundred and fiftie,

The first branch of Couetise.

C ompunction.	Solicitude of thought.	Forget þ spiritual goods for the temporal goods,
	Hope to winne without conu- nance.	be negligent to þ spiritual. diligent to þ temporal,
	And may not withdraue it from it.	Dispraise þ goods of the soul for the of the body,
		holding that without necessity they ne may, Procuring goods of other for to haue profite. Willing to haue profite for their solicitude, Setting temporal goods by great delectation, Being holden in loue to get temporal goods, Or to vantage him to get more then he can.

The second branch of Couetise.

R apine.	Taking by force the goods of other.	To his subiects or lesse then he,
	Doing violence.	To his enemies by what manner that it be,
	By exactions and subsidies.	To his neighbours by subtil meanes,
		To his subiects for him of temporal goods, Or likewise by spiritual things with threatnings Or in spiritual things making promises, Doing vniustly without right and reason, Or that before they were accustomed so to do. Or that they be done by force of threatnings.

The third branch of Couetise.

U surie.	By ouenant made.	When any sells the dearer because of abiding.
	Without cou- enant, but in hope.	Lend many to haue more largely,
	To sel for more for giuing dayes.	Or for because they lend and do abide Nor lend without they haue a pledge, Or by signes to be sure to win by lending, When any receiveth or lendeth to haue benefit, As be open vsurers.
		Or that they think to get money by that they sell, Or by accustomed so for to sell.

Reckoning

The Shepheards Kalender

The viii. branch of couetise.

For him that thou robest did thee damage afore-
 time,
 For thou dost it at the proper malice
 Of the dishonestly and ignorance.
 For to withholde them more peaceably,
 For leare to be punished.
 For thou wilt alwayes perleuer will.
 For it pleases thee that such robbery be done.
 For thou hast profit by such robbery.
 For thou fearest him that doth such theft.

For him that thou robest did thee damage afore-
 time,
 For thou dost it at the proper malice
 Of the dishonestly and ignorance.
 For to withholde them more peaceably,
 For leare to be punished.
 For thou wilt alwayes perleuer will.
 For it pleases thee that such robbery be done.
 For thou hast profit by such robbery.
 For thou fearest him that doth such theft.

The ix. branch of couetise.

A religious of
 the goods of his
 religion.
 When or women
 married.
 Of the pater-
 mony of the
 church.

To haue without knowledge of his prelate,
 Or by consent of a prelate which appertains not
 To haue licence to appropriate too much to him-
 self, one hath good without knowledge of the
 other, that one willeth too much to his kin,
 When one doth both priuily the common goods.
 In taking more then of necessity.
 And so they both appertaineth not to be
 Spending it in full blage.

The x. branch of couetise.

To do hurt.
 To cause dispo-
 nency.
 To fall iustice.

And for to beare damage vnto other,
 In accusing other wrongfully.
 For sometime accusing for a iust cause.
 As for to make treason or conspiracy.
 To make inuimosity and dishonest things.
 For in taking both the aduers parties.
 To the end to doe his particuler profit.
 Having iustice, a to wrong him that hath right.
 Deferring to do right to him that it longeth.

The xi. branch of couetise.

Setting ouer-
 much.
 Withholding
 out much.
 Sorroving
 that they can
 nor get.

By violence done for friendes or for siluer,
 Or by vility buyntly comen to,
 Or by fraudes and deceptions acquired.
 To the end they may be more honored & dread.
 To the end to haue the more their delightes,
 Or to haue more possessions then other.
 For enuy of them that be richer then he.
 By delighting him in riches.
 For fente to haue scarcety of good.

Things

The Shepherds' Kalender

Is pending abnormally.

Things in the
gotten. 303.11

Things but
ly gotten.

Things not be-
ing his. 1934/11

The xii. branch of c ouetise.

...giving but not taking to women
...making discriminate the goods that they have

Forbidding them against conscience;

...serving them in carnalities

I applied with them to his singular blessing,
 I applied with them to the blessed Father.

~~Spending them superfluously on other persons.~~

The xiii. branch of couetise.

changed and the products that they may receive

In foretelling the future, the seer must be able to see the signs and symbols of the future in the present. In foretelling the future, the seer must be able to see the signs and symbols of the future in the present.

Being double. 1611. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296

[illegible]

And in different ways to his friend or ene

The ^{3rd} xiiii. branch of couetise,

Dr. Martin Luther King Jr. said that the South is ought to be free by any means necessary.

Do they do it? That which is ought to other, he
know it and

Consenting to
will with a 2231

not.

The xv. branch of couetise.

For me: Inelle.

Lighte to beare for that they know
 hiding that that hurteth none, he

Some time to be for temporary
Some time to prove any person.

frankly and honestly. That is the only way to have a true and lasting peace, and to have a true and lasting peace, we must have a true and lasting peace.

ff

The Shepheards Kalender.

The xx. branch of couetise.

Being bagabounde.
For to seeke
waies for to be
idle.
To be idle.
To obtemper
their will.

Keyning themselues and be not,
Doing such fantasie without necessity.
O in so doing for to deceiue other.
Among such as trauell and labour,
O among them faining to be sick and are whole,
O shewing themselues moze sicke then they be,
In sustaining things sharpe to sustaine,
Deceiuing by fained words or by enuy;
Meeuing to liue without any thing that is need-
(full)

¶ Heere endeth the branches and small sprays of the sinne of Couetise; and heere fo-
oweth the fiue branches of Gluttonie, each of them to follow other in order, as to
seek delicate meats, greedinesse, delicious dressing, eating without houre, to make
excesse. Out of the which v. branches springeth and groweth small sprays to the
number of xlv. the which bringeth euery man and woman that planteth them in the
arbor of their bodies vnto delectation, vnto the kitchin of infernall gulfe, there to be
fed and made faciate with the deuill the chiefe cooke of the kitchin of hell,

The first branch Gluttony.

Seeking delicate meats.
For the good sa-
uoure.
For the great
nouelry.
In diuers ap-
pareling.

Against the profit of the soule,
Against the health of the body,
Against the health of both together.
For nouelry that it is delicious,
Eating scrutes because they were good and ripe,
By compositions of the conditions required,
By custumance, so well to dysse it, (need.
By lightnesse, to be ouer abundant without
By affection and pleasure that they take.

The ii. branch of Gluttony.

Greedynesse.
In appetiting.
Too much de-
lighting.
Too much filling
them.

Meats moze pretious then longeth for them,
Meane meats and be not content with them,
Lesse meats then the state where they be required
In being curious to fill his belly,
Not seruing God for filling of his wombe,
Eating too often without keeping any houre.
As much as they may deuoure meats,
Nothen he may fil him and not being content,
Not parting to the poore such meate as they haue.

The Shepheards Kalender.

The third branch of Gluttony.

Delicious Dyeing.
By diuers man-
ners.
Or exquisitely.
Condignely.

For to satisfie all his desires,
Not refusing to his belly any thing it desireth,
Not refusing any euill appetite.
By arte otherwise then other maketh,
By study how well that it be difficile to do,
By labour & paine that they take to dresse them.
Needfull by diuers maners of matters,
Delicious for the sweet and fragrant saours,
Sumptuous, not caring for any cost.

The iiii. branch Gluttony.

Eating without houre.
Out of time.
Many times.
Unlawfully.

Before a lawfull houre and without necessity,
Or after, when the lawfull houre is past,
Or what houre it be, against commandement.
What thing that thou appetitest to eat,
Manifestly, that other may know it,
Or secretly, when thou onely wilt.
As on fasting dayes to eat flesh,
In place, as eating in the Church,
As meate, as eating forbydden things.

The v. branch of Gluttony.

To make excess.
In quantity
of meats.
In ouer deere
meats.
Using other
mens tables.

Eating moze then is needfull.
Eating so much that it greueth to soule & body,
Doing damage vnder colour of sicknes.
Not caring what they cost if they be delectable.
Ouer delicious, and therefore moze deare,
Dispraying meats of light price.
For leachery and licozousnes.
For companie that they may eat the moze.
For to fulfill the better their appetite.

¶ Heere endeth the branches and small spraires of gluttony, and heereafter followeth the vi. branches and spraires of Letchery, as they followe and ensue one after another, the which bin these, Letchery, Immundicitie, not giuing the debt, abusing of his five wittes, and Superfluity: out of the which branches issueth and groweth many other small branches and spraires, to the number of xlv. The which branches if they be

fixed and set in the inward delight of a man or a wo-

man; will make them grow to the eter-

nall perdition both of body

and soule.

(. . .)

for

The Shepheards Kalender.

The first branch of Letchery.

Letchery.
Fornication.
Adultery.
Excesse.

Kwith all women married and widowes,
Kwith a maiden yet being a virgin,
Kwith common women, or them that are corrupt,
Kwhen a man coparieth with other the his wife,
Kor women with other then their husbands,
Kor that they be both in mariage,
Kwith man or woman of their linage,
Kwith any men or women of their affinity,
Kor that the one party be of religion.

The second branch of Letchery

Immundicty.
Of thought.
Of body.
Of both together.

KLong Delectation of thinking of Letchery,
KGiving consent to such Delectation,
KEnforcing him to accomplish his will by worke
KPollutio by night by too much eating and drinke
KBy habitation or company of women.
KEvill cogitation to accomplish such worke,
KMouling by touching the flesh by delectation,
KAccomplishing worke, and of will naturally,
Kor any wise not naturally.

The iii. branch of Letchery.

Not giving the debt.
For hate.
For to shew tra-
nailing.
For abhominati-
on.

Kwhen they love other then their party,
Kwhen they know that they be not loved of their
Kor they are despightfull and vigorous
Kfor they feare the infernall paines,
Kfor dread to have pouerty,
Kfor feare of laboꝝ that they have of nottishing
KSome have abhominatiō in that they be ac-
Kor for immundicty of the work,
Kwhen any dispraise or hate the company of his

The iiij. branch of Letchery.

Showing the five wits.
Exposing them-
selues in perill.
Not drawing
from it,
Delighting
them in it.

KSometime by reason of some persons,
KAnd other times danger of the place,
KAnd other seasons by reason of the time,
KOf the worke when they know it is naught,
Kfrom the perill, and know that it is dangerous,
Kor for they prouoke to such worke in perill,
KIn the worke and sinne of the flesh,
Kor desire and will to accomplish it.
Kor in thought and memoꝝ t. haue Done it.

f iiii

In

The Shepheards Kalender.



In clothing.

By delights.

By expence.



In Jewels, rings, signets, and ouches.

In preciousnes of gowms, girdles, and clothing,

In the composition or fashion newly gotten,

By wantonnes of childzen playing or being idle,

By delectation of their body taking all their

In doing al that the heart desireth. (eases,

Spending largely for the praise of the world,

Giving where it appertaineth not to giue,

For his delites hath spent too much of his goods.

Heere endeth the branches of all the leauen deadly sinnes, as they be afore rehearsed, with all the small branches. Also shewing how that thre commeth of the great branches each by himselte. And out of them thre, groweth ix. and so every branch hath small sprays springing out of them. So there is no man nor woman living, but he sinneth venially as it is wzitten, *Septies in die cadat iustus*. Lo if the righteous man do sinne seven times a day by veniall sinnes, then we wretched sinners, how oft do wee sinne in a day? God wot full often. But yet for veniall sinne is many remedies. Also for deadly sinne is fiv reme- dies, and but foure specially, as Confession, Contrition, Satisfaction and Penance. But the first is, thou must be sorry for the sinnes. Secondly, to make a meeke confession. Thirdly, do satisfaction. And fourthly, performe thy pen- nance adioyned by thy confessor, for penance is debt that we must pay to God for sinne committed, and therefore neuer looke to haue forgiveness of thy sinnes without repentance. And sinne is perilous afore the Lord Iesu Christ for thre manner of reasons. The first, he giueth no warning when he smiteth thee. The second, for as he findeth thee, so he will iudge thee. The third, when thou art dead, remedy is past and gone.



Here followeth the paines of hell comminatories of sinnes, to punish the sinnes, as Lazarus recounted after that he was risen, as he had scene in the parties infernall, as it appeareth by these figures insuing one after another.

Chap. viii

Our

The Shepheards Kalender.



Our Sauour & redeemer Iesu Christ a little before his blessed passion being in Bethany, entered into the house of a man named Simon for to take his corporall refection: And as he was sitting at the table with his Apostles and Disciples, there being Lazarus brother to Mary Magdalen and Martha, the which our Lord had raised from death to life, the which thing Simon doubted & prayed our Lorde for to commaunde Lazarus to shew afoze the assistance what he had seene in the other worlde: and our Lord gaue him leaue to speake. And then the said Lazarus recounted how that he had seene in the parties infernals of hell, many great and intollerable paines, whereas sinfull men and women were pained. First of pride and consequently of all þat deadly sinnes, each paine by himselfe.

First sayde Lazarus, I haue seene in hell wheelles right high, set on an hill, the which was to looke on in manner of muls, incessantly turning about by great impituousity, roaring and whirling as it were thunder. And the wheelles were fixed full of hookes and crampions of yron and Steele, and on them were hanged and turned the proude men and women for their pride, with their prince, captaine, and master Lucifer.

Pride

The Shepheards Kalender.

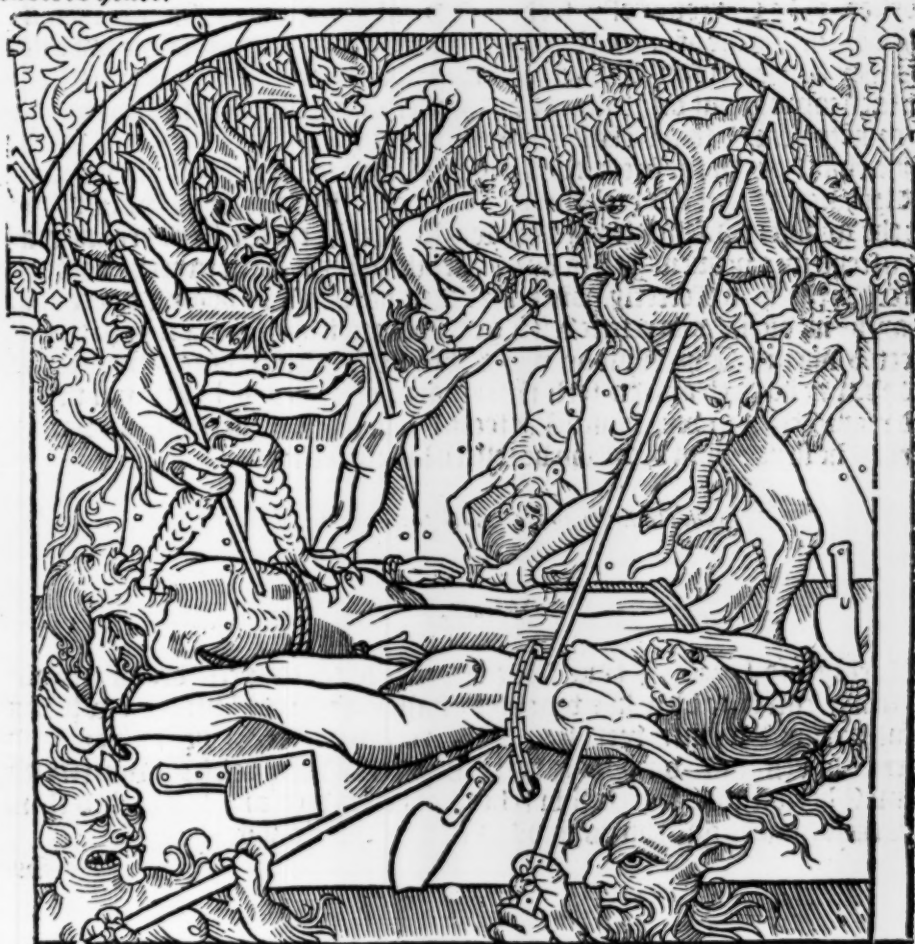


Ryde among all other synnes is a king a captaine, and master: and as a king hath a great company of people, in the same manner hath pride a great company of vices. And as a king keepeth that which is his, in likewise doth pride keepe the proude folke that be in his iurisdiction. Great signe of reprobatio it is to perseuer long in pride. Pride then is a sin that displeaseth God above all other synnes, as much as humility pleaseth him among vertues. And there is no sin that maketh a man moze semblable to the deuill then pride doth. For the proude man will not be as other men, but he must be as the Pharisee with the deuill. And for that the proude man will inhance himselfe above other men, the deuill doth with him as the crowe hauing a hard nut in his bill, the which he may not crack, he beareth it by a hie in the aire, and then letteth it fall vpon a stone whercon it breaketh, and then he decenderth and eateth it. In likewise the deuill raiseth the proude man and woman for to let them fall in the harde paines of hell. As much difference is betwene pride and humilitie.

The Shepheards Kalender.

militie, as the chaffe and the corne, for the chaffe is light, and mounteth hie and the winde carrieth it about, and so it is lost, and the corne which is heuie abideth low on the ground, and is gathered by and put in garners of the farmer, and is kept for the common profit, and the chaffe is burnt, lost, and deuoured of beasts. And in this wise are the proude people raised and enhaunted through the Entisement of the fiend of hell, and then fall downe by the moist raine of death, which maketh them heauy, and causeth them to tumble by the strength of their superbiuous blasts, into the furnace euermoring, and there to be burnt and deuoured with the horrible beasts of hell.

Secondly said Lazarus. I haue scene in hell a flood frozen as Ice, wherein the enuious men and women were plunged vnto the nauill, and then sodainly came ouer them a right cold and great winde, that greued, and pained them right sore, and when they would euite and eschew the wonderfull blasts of the wind, they plunged into the water with great shouts and cries lamentable to heare.



The Shepheards Kalender.

These be the enuious people.



Envy is dolour and sorow of the heart, of the felicity & and prosperitie of other, the which sinne is soueraignely cursed, for that it is contrary to Charity, that is soueraigne head of all vertues, whereby it is great signe of reprobation, for by it the fiendes know the that shall be damned, as Charity is signe of saluation, and whereby God knoweth who shall be saued. Enuious people bee fellowes vnto the diuell. For if so be that an enuious man do winne, then is he very glad, and if he leese, he is euill angry with the. Enuious men be so infect and corrupt, that good odours to them stinketh, & sweete things vnto them seeme sower, in like wise is the good name & prosperitie of other, but stinking things and sower to them be sweet, the which be vices, reproches, aduersities, and euil fortunes, that they know or heare said of other. The Enuious folke seeke their wealth in the aduersity of other, as when of the harme of other they seeke the good in reioycing them, but with this they be not yet satisfied, but of anew they be tormented, for they haue not such ioy without displeasance and affliction at their heart whereby they be tormeted, for he that seeketh his wealth in the aduersity of another, is like to him that seeketh the fire in the bottome of a water, or looketh for wooll on an itching backe, the which things be but all follies and abusions. Envy is but the goods and felicities of this world, for the cursed sinne of envy may not ascend into heauen. It is a sinne difficile to heale, for it taketh roote and is fixed in the heart secretly, wherefore it is hard and impossible to bee done away by medicine, wherefore with great paines is any made whole that is infected with it. The enuious mens tongus be likened vnto a three edged sword, that hurteth and cutteth three maner of wayes. The first, he hurteth and woundeth his owne soule. The second, him that he telleth his tale vnto, & thirdly, he slepeth him by whom he telleth his cursed tale.

Thus endeth Envy, and followeth the History of Wrath.

Wrath.

Thirdly said Lazarus I haue scene in hell a great caue tenebrous and obscure, full of tables like butchers, stalles, or great butchery, wheras irefull men and women were thorow pearced with trenching knives, and sharpe glauiues, and with long speares pearced their bodies, wherewith the most horrible and fearefull butchers of hell hewed and betrenched them with their glauiues and knives, impitiously without ceasing.

The Shepherds Kalendar



As peace maketh the conscience of a man to be the dwelling place of God, so cursed wrath maketh it the habitation of a devil. Wrath enfeebles and leaseth the eye of reason. For in a wrathfull man reason is banished: there is nothing that keepeth so much the image of God in man, as sweetness, peace, and love, for almightie God will be there as peace and concord is, but wrath chaungeth them from man, so that our Lord may haue no abiding. The wrathfull man is like to a demoniacke, the which hath the deuil within him, causing him to torment and strue with himselfe, foaming at the mouth and gnashing with his teeth, for the intollerable paine the enemy doth vnto him. In like wise the wrathfull man is tormented by wrath, & doth oftentimes worse then the Demoniacke, for without patience they beat the one with the other, saying injuries, reproches, villanies, and giue thef lines to the deuil body and soule, and

The Shepheards Kalender.

and say and do many bold wofull and damnable things, by word sometime the diuel getteth an whole generation or all a country. When wrath is set, then cometh strife, and then vengeance that destroyeth and leseth all, the which happeneth sometime through one wofull man, as an irrefull dog the which moued putteth strife among other. The fisher troubleth the water that fish may not see his net, to the end that they may go therin and be taken. In like sort, the deuill troubleth a man by word, to the end that hee know not the harme that he committeth by his wofull heart and courage.

Forthwith saide Lazarus I haue seene in hell a horrible hall darke and tenebrous, wherewith was a great multitude of serpents big and smal, whereas flouthfull men and women were tormented with bitings and stings of venomous woormes, the which pierced the through in diuers parts of their bodies, wounding them to the heart with inextinguishable paine.



The Shepherds Kalender.

Of slouthfull people.

Slouth is triffesse of spirituall goods, that should be ordered to GOD wherefore y loue to serue God as they ought to do with hart and mouth, and by good operatio. whos that will loue God, ought to know him to bee the Redeemer and Sauour of all goodnesse, that we haue had and receiued euery day, knowledging our selues sinners. Great follie it is when by sloth in the time of this breuare life, we gather not goods for the life eternall. But in these dayes many bee slouthfull to do well, and diligent to do euill, so that if they were diligent to do well, as they be to do euill, they were right happy: also sloth is the beginner of sinne, and a great enemy to God, for he letteth men and women to serue GOD, and to know their maker and redeemer, and sender of all goodnesse that they haue here, they be great fooles that be so slouthfull here in this little time of this shorthe life, that will gather noe goods to bringe the soule to euerlasting life. But now a dayes people be slouthfull in doing of good, and full diligent to euill, and if they were as diligent to do good as euill, they were full of grace. Nowe be that will thinke as after his death is not wise, for the he shall haue but the good deeds that he hath doone in his life before, then shall he sorow and plaine of the time that he hath lost by slouth, and shall sorow that he did no good deeds whar he had time and space heere in this world.

Here endeth slouth, and followeth the history of Couetise.

Couetise.

Firstly said Lazarus, I haue seene in the infernall parts a great number of wide cauderons and kettles full of boyling lead and oyle, with other hot mettals molten, in the which were plunged and dipped the couetous men and women, for to fulfill and replenish them of their insatiable couetise.

The

The Shepheards Kalender.



The couetous men and women.

Couetise is a great sinne and wicked in the sight of God. for the couetous man imagineth more to get a peny, than the loue of God, and had leuer lose God then one halfe peny: for oftentimes for a little thing hee lyeth and forsweareth himselfe, and sinneth deadly. The faith, hope, and the charity that would be in God: the couetous man putteth in his riches. First faith, for he beleeueth to haue such things the which be necessary for him to count for his goods, then by the gift of God, as if that God might not helpe him, or as if that God had no sollicitude of his seruants.

Also

The Shepherds Kalender.

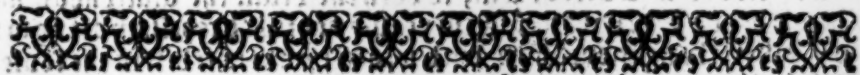
Also the couetous man hath hope to haue the more ioye and consolati-
ons by his riches then God may giue them. And also the couetous man
setteth all his heart on his goods and not on God, and thus the couetous
man and woman haue their charity in their rich cheffes, coffers, and bags.
The couetous man hath his heart more on his goods then on God: here
as is the hart, there is their loue, and loue is charity, and so couetous men
haue their hearts on their goods. The couetous man sinneth gathering
his good, and in vsing it euill, and in louing it ouermuch, and sometimes
better then he doth God, the couetous man is taken in the net of the deuill,
by the which he leeseth euerlasting life for small temporall goods, as the
birde doth go into the piefall for a worme and loseth his life: and as the
mouse is take in a fall or trappe and loseth his life for a little bacon. The
couetous men and women bin like curres or dogs the which do keere cari-
on, and when their bellies be full they lye downe by it and keep away the
birdes that they may not eat, but dieth for hunger for fault that y curres
haue too much. In likelike the couetous men withhold the goods that
poore men may get none, and letteth them die for hunger, and halberth them
in their subiection, and the deuill holdeth the rich men in his subiection y
doth the poore men wrong.

Thus endeth the paine for the Couetous men.



Here followeth the vi. paine of hell.

The vi. paine said Lazarus that I haue scene in helles (in a vale) a fount
foule & stinking at the brim, in which was a table with towels right
dishonestly; whereas gluttons bin fed with swines & other ven. mous
beasts, and to drinke of the water of the saide fount.



The Shepheards Kalender.



The couetous men and women.

Couetise is a great sinne and wicked in the sight of God. for the couetous man imagineth more to get a peny, then the loue of God, and had leuer lose God then one halfe peny: for oftentimes for a little thing hee lyeth and forsweareth himselfe, and sinneth deadly. The faith, hope, and the charity that would be in God: the couetous man putterh in his riches. First faith, for he belieueth to haue such things the which be necessary for him saunt for his goods, then by the gift of God, as if that God might not helpe him, or as if that God had no sollicitude of his seruants.

Also

The Shepheards Kalender.

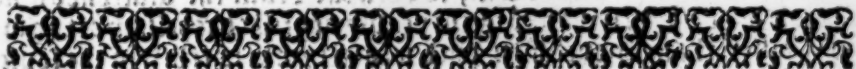
Also the couetous man hath hope to haue the more ioye and consolati-
ons by his riches then God may giue them. And also the couetous man
setteth all his heart on his goods and not on God, and thus the couetous
man and woman haue their charity in their rich chests, coffers, and bags.
The couetous man hath his heart more on his goods then on God: here
as is the hart, there is their loue, and loue is charity, and so couetous men
haue their hearts on their goods. The couetous man sinneth gathering
his good, and in vsing it euill, and in louing it ouermuch, and sometimes
better then he doth God, the couetous man is taken in the net of the deuill,
by the which he lefeth euerlasting life for small temporall goods, as the
birde doth go into the pitfall for a woyme and loseth his life: and as the
mouse is take in a fall or trappe and loseth his life for a little bacon. The
couetous men and women bin like curres or dogs the which do keere cari-
on, and when their bellies be full they lye downe by it and keep away the
birdes that they may not eat, but dieth for hunger for fault that y curres
haue too much. In likewise the couetous men withhold the goods that
poore men may get none, and letteth them die for hunger, and halberth them
in their subiection, and the deuill holdeth the rich men in his subiection y
doth the poore men wrong.

Thus endeth the paine for the Couetous men.



Here followeth the vi. paine of hell.

The vi. paine said Lazarus that I haue seene in hell is (in a vale) a floud
foule & stinking at the brim, in which was a table with towels right
dishonestly; whereas gluttons bin fed withi odes & other ven. mous
beasts, and to drinke of the water of the saide floud.



The

The Shepheards Kalender.



The throte is the gate of the body of man, so when enemies will take the castle, if they may win the gate, they will lightly have all the castle: So whā the deuill may win the throte of a man by gluttony, easily he will haue the remnant & enter into the body accompanied of sinnes, for the gluttons consent into al vices. And for this cause it were necessary to haue a good garde at þe gate, that the deuill enter not. for when one holdeth a horse by the bzidle, he may leade him wher he will, so deth the deuill the gluttonous man wher he will. The seruant þis euery easily nourished rebelleth oft agaynst his master, the belly ouerfilled with meat & drinke is rebell to the soule so that it will do no good operatiōe. & y gluttony many bin dead & which might theye liued longer, & so they haue bin homicide of themselves, for excise of too much eating and drinke corrupteth the bodies & engendreth sicknesses,


The Shepheards Kalender.

nesses, the which often abridgeth & shortneth the liues. And they that nourish wel the flesh, prepare meat for wormes, and so the glutton is cooke of wormes. A mā of worship would be ashamed for to be cooke of a great lord, more ashamed would he be, to be a cooke for wormes. They that liue after the desire of the flesh, liue after the rule of the swine, in eating without measure like an vnreasonable beast. This is the hogge as it were an Abbot ouer gluttonous people, of whom they holde their order and regule; whereby they bin constrained to keepe them in their cloyster that is, in the tauerne & alehouses. And likewise as the hog, the Abbot lieth in a rotten dunghill, or in the miry puddle, so do they abbaies lye in stinking infection of gluttony, till they be drunken and wit out wit.

¶ The vi. paine saide Lazarus, I haue seene a field full of deepe welles replenished with fire and sulphre, whereout issued smoak thicke and contagious, wherein al lecherous persons were tormēted incessantly with deuils.

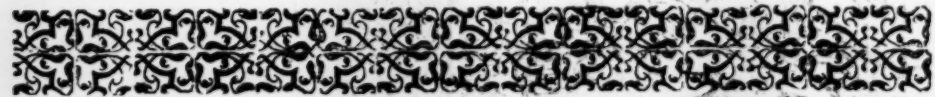


The Shepheards Kalender.

f all the vii. deadly sinnes Letchery pleaseih most vnto the deuill, for it filleth and corrupteth both the body and the soule together, and by letchery the deuill winneth two soules at once, and many letcherous persons will auant themselves, and saye, that they may not haue their full desire and lust of that sine. Letcherous men and women beemoze deformed and vgly then the deuill in the superabundance of that sinne. He is a foolish merchant that makes a bargain of the which hee knoweth right well that he shall lese thereby, and repent him of his bargain making. In like manner of wise, each letcherous man hath great paine, and spendeth his goods and his vnderstanding to fullfill and accomplish his lusts and delights, and after repenteth him of his expence, and yet the worst is, he is in danger of his soule till he be repentant, and do sufficient pennance. The letcherous men and women liuing bin tormented with thres infernall paines, as heate, stinke, and remorse of their conscience: For they be hot by concupiscence, they be stinking for their immundicitie, for such sinne is all stinking and maculeth the body and soule, where all other sinnes file but the soule.

Also they be not without remorse of conscience for the offence they haue done to God. Letchery is the pit of the deuill wherein he maketh sinners to fall, to the which many helpeth the deuill to cast themselues in it, when willingly they go to the bzinne, knowing that the deuill will cast them in. Good it is not to hearken to women, better it is, not to beholde them, and much better it is not to touch them. To this sinne belongeth foule words, villaine songs, dishonest touchings, the which abhorreth not bawds, harlots whores, and such as frequenteth and perseuereth in the same.

Thus endeth the seauen deadly sinnes, figured each by himselfe
like as Lazarus had scene in the parts
infernals.



¶ Heereafter followeth the thirde part of the Kalender
*Compost of Shepheards, Salutarie science, and
garden of vertues.*

Chap. ix.

who



The Shepheards Kalender.



Who that will haue on a peece of earth great aboundance of fruit; first they ought to take away al things that beene nor some and after labour it well, and then sowe good seedes. In like wise a man should labour and cleanse his conscience of all his sinnes; labour by holy meditations and sow vertues and good operation for to gather fruite of everlasting life.

Then such that herte before hath bin spoken of vices rudely and lightly, now it behoueth hereafter to speake of vertues in the third parte of this present booke, the which shall be as a little garden, pleasant, full of trees and flowers, in the which contemplatiue person may sport and play, & by good ensigments gather sundry vertues, and edifie himselfe in good exercise, wherewith his soule shall be nourished and ordeayned afore his spouse Iesu Christ when he shall come to visit and dwell with him. In the beginning of the which part shall be the Oracion Dominicall of our Lorde, with the declaration the better to vnderstand it, and the saide part shall containe six parts.

The first part shall be the declaration of the saide prayer, the second of the salutation angelike that Gabriel made to Mary when she conceived her

The Shepheards Kalender.

her childe Iesus, the third shalbe of the threine articles of our faith, the iiii. shalbe of the tenne commandments of the Law, the v. shalbe of the felde of vertues. For the first, ye ought to know that by the orison of our Lord, that is the Pater noster, when we say it we demaunde of God sufficient of all thinges necessary for to salute and helpe of our soules & of our bodies, not only for vs, but for all other, & for all this cause we ought to haue the saide orison in great contemplation, and say it with great deuotion vnto G O D. And vnto yong people it should be taught and saide to them, for though they vnderstand it not, yet it profiteth them to haue the kingdome of heauen, and they saye it in perfect loue and charity, in the pater noster we aske seuen petitions, by each petition we may vnderstand seauen other things, as the seuen sacraments of holy church, the seuen giftes of the holy ghost, the seuen armour of iustice spirituall. The seuen vertues principall that we should exercise. The seuen workes of mercy bodily. The seuen workes of mercy ghostly. The seauen deadly sinnes, that we should dread. The declaration is this, Our father which art in heauen, thy name be made holy. In this petition, we aske of God our father to be his sonnes, for otherwise we cannot be called his sonnes, nor he our father, and that his name may be made by vs moze holy then any other thing, wherefore we receiue the Sacrament of baptisme, without that man may not be made the sonne of God, and to receiue the vertue of meeknesse agaynst pride, and then to clothe the naked, and helpe the needy both bodily and ghostly. The second is, thy kingdome come to vs in this petition. In so much the name of God may not be perfectly hollowed of vs in this world, we aske his realme, in the which perfectly we shall hallow it for to that kingdome we be very heires. This petition is the Sacrament of priesthood by the which wee are taught to good workes, and the gift of the holy ghost is the gift of vnderstanding, for to vnderstand and desire the kingdome of heauen, and wee arme vs with the helme of largenes agaynst couetous. The third. petition is, thy will be done in earth as it is in heauen, for it is the perfect will of God that his will should be fulfilled, that is, his commandment: by this petition we make obelance to God in our hearts when we desire to do his will, by this is vnderstood the sacrament of marriage, by the which we auoide fornication, and the gift of counsell of the holy ghost for to order our obelance veritably, and so we arme vs with the armour of saluation againg enuy. The fourth petition is, our dayly bread giue vs this day. Here we aske of God to bee sustained with materiall bread for our bodies, and spirituall bread for our soules, that is, the bread of life, the body of Iesu Christ the which wee receiue by faith, in minde of his passio. The gift of the holy ghost is strength, to be faithfull in our belife, take we the sword of patience agaynst the sinne of ire, and visit the sicke men bodily, and vse vertue of tempozance agaynst wrath. The fift petition is, forgive vs our sinnes as we forgive all men, for trust well, he that will not forgive for the loue of God, God will neuer forgive

The Shepherds Kalender.

giue him his finnes. And these three petitions following we aske of God to be deliuered from all euill, as of the sinne that we haue done ready, and by these we aske of God to be assoiled, and to giue vs pardon by his mercy, by the which we vnderstand the sacrament of penance and forgiveness of sinne, the holy ghoſts gift is science for to vnderstand the woꝝk. s of mercy, and to escape sinne.

And to clothe vs with lightnes against couetise, & comfort poore prisoners and giue good counsell to them that aske and neede it, and take the vertue of faith against couetise. The vi. petition is, suffer vs not to bee ouercome in temptation by the second euill that is done, but it may happen and we fall by the waie of temptation. Here we aske of God to be steadfast inth. f. iij. & that we may gladly doe good woorkes in the vertue of hope and strength to doe good deedes and to withstand temptation, is the which p. f. iij. to vs the sacrament of confirmation, which giueth to vs the knowledge of God by the vertue of b. rity. The gift of the holy ghoſt, & to take we the speare of sobernes against gluttony & comfort Pilgrimes by vertue of hope. The vii. petitiō is to deliuer vs from alleuill. Amen. The third euill, is euill of paine that sinners may haue if they serue not God, & by this petition we aske that we may be deliuered from all paines, and saued in Paradise, vnto this say we all Amen. By these we aske, so it bee done as we desire. By the which we receiue the sacrament of the latter anointing, that giueth vs the sure way of saluation, the gift of the holy ghoſt is dread of iudgements of God, and gird vs with the girdle of chastity against lechery, and bury wee them that be dead bodily, and pray for our enemies ghoſtly, get we in vs the vertue of charity, and eschew the sinne of lechery.

¶ Thus endeth the Salutary science of the garden of vertues.



¶ Hereafter followeth another declaration of the Pater noster.

chap. x.



The Shepheards Kalender.



Our father right merueilous in his creation sweete and louing, rich of all goodys that bin in heauen, mirroz of trinity, crowne of iocundity, and treasure of felicity. Poly be thy name and sweete as hony in our mouth, thou art the melodious harpe that causeth deuotion to sounde in our eares, and to haue it continually by the desire of our heartys. Thy realme come to vs, in he which we shalbe euer in ioy & rest without trouble, & sure neuer to loose it. Thy will be done in earth as it is in heauen: as to loue al that thou louest, ond to hate all that thou hatest, and that we keepe euermore thy commandements. Our dayly bread giue vs to day, that is to say bread of doctrine, bread of penance, and bread for our bodily sustentation. And forgive vs all our sinnes, that wee haue done against thee, agaynst our Neighboures, and agaynst our selfe. Semblably, as we forgive other that haue offended to vs, by wordys on our bodyes, or our goodys, and suffer not that we be ouercome in temptation, that is to say, as by the deuill, the world, and the flesh. But deliuer vs from all euill woorkes ready done, and also them for to come, Amen.

Heere followeth the story of the Pater noster.



Our father which art in heauen, hallowe be thy name. Let thy Kingdome come. Thy will be done, as well in earth as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespasses, as we forgive our trespassers. And lead vs not into temptation but deliuer vs from euill. For thine is the kingdome and the power and the glory, for euer and euer.
Amen



In the story here before, sheweth the simple people how this holy prayer the Pater noster should be said to God the father, & to god the son, & god the holy ghost, and to none other. The which prayer containeth & taketh al that be rightfully asked of God, & our Lord

The Shepheards Kalender.

Lord Iesu Christ made it there, to the intent that we should haue more hope and deuotion, and he made it on a time when he taught his apostles, specially to make oryson. And then the disciples sayde, Lord and maister learne vs to pray, and then our Lord opened his holy mouth and saide to his apostles: when pee will make any prayers, after this manner as here followeth shall you begin, saying thus.

Our father which art in heauen, halotwed be thy name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs, and let vs not be led into temptation. But deliuer vs from euill, Amen.

Hereafter followeth the salutation that the Angell Gabriel made to the glorious virgin Mary, with the greeting of the holy woman S. Elizabeth.

Haile Marie full of grace, our
Lord is with thee.

Blessed art thou of all women, and blef-
sed be the fruit of thy wombe Iesus.



Secondly, in the booke of Iesus, the Salutation is such.

Haile Mary full of grace, our Lord is with thee. Blessed be thou amongst all women, and blessed be the fruit of thy wombe, Iesus Christ, Amen.

The

The Shepheards Kalender.

The salutation of the Angell Gabriell,



In this salutation is three misteries. The first is the salutation that the Angell Gabriell made. The second is the louing commendation that S. Elizabeth made mother to S. John Baptist. The third is the supplication that our mother holy Church maketh. And they bee the most faire wordes that we can say to our Lady: that is: the Ave Maria, wherein we salute her, praise her, pray her, and speake to her. And therefore it is onely said to her, and not to S. Katherine, nor to Saint Margaret, nor to none other Saint. And if thou demaund how thou maist then pray to other Saints, I say to thee, thou must pray as our mother holy Church prayeth, in saying to S. Peter, holy S. Peter, pray for vs. S. Thomas pray for vs. That they may pray to God to giue vs grace, & that he forgieue vs our sins. And that he giue vs grace to do his will & penance, & keep his commandments, & so wee shall pray to the saints in heauen after the necessity that we haue.

S. Peter, S. Andrew, S. James the great, S. John, S. Thomas, S. James the lesse, S. Phillip, S. Bartholomew, S. Mathew, S. Simon, S. Jude, and S. Mathias.

Thirdly in the booke of Iesus is salutary science, and is the Credo which we ought to beleue on paine of damnation, Chap. xi.

I beleue

The Shepheards Kalender.



I beleue in God the fa-
ther almighty, maker of
heauen and earth, and
in Iesu Christ his one
ly Sonne our Lorde,

which was conceived of
the Holy Ghost, and
suffered passion vnder
Ponce Pilate, crucifi-
ed, and buried,

went into hell, the third
day rose from death. As-
cended into heauen, and
sitteth on the right hand
of the father.



And after shall come to
iudge the quicke and
the dead, I beleue in
the holy Ghost.

The holye Catholike
Church, the commun-
ion of Saints, and re-
mission of sinnes.

The rising of the flesh,
The engrafting life, A-
men.

Saint

The Shepheards Kalender.

Saint Peter put the first article and said, I beleue in God the father almighty, creator of heauen & earth. Saint Andrew putte to the second and said, I beleue in Iesu Christ his only son our Lord. Saint James the great put to the third, saying, I beleue that he was conceived of the holy ghost bozne of the Virgin Mary. Saint John put to the fourth, saying, I beleue that he suffered passion vnder Ponce Pilate, was crucified, dead, and buried. Saint Thomas put to the fift, saying, I beleue that he descended into hell, and the third day arose from death to life. Saint James the lesse put to the sixt, saying, I beleue that he ascended into heauen, and sitteth on the right hand of God the father omnipotent. Saint Phillip put to the seueneth, saying, I beleue that after he shall come to iudge the quick and the dead. Saint Bartholomew put to the eight, saying, I beleue in the holy ghost. Saint Matthew put to the ninth, saying, I beleue in the holy Church Catholike. Saint Simon put to the tenth, saying, I beleue the communion of saints and remission of sinnes. Saint Jude put to the eleuenth, saying, I beleue the resurrection of the flesh. Saint Mathias put to the twelfth, saying, I beleue the life eternall, Amen.

Here followeth the Creede as it ought to be said.

I beleue in God the father almighty, creator of heauen & of earth. And in Iesus Christ his only son our Lord. That he was conceived of the holy ghost, bozne of the virgin Mary. Suffered passion vnder Ponce Pilate, crucified, dead and buried. Descended into hel, and the third day arose fro death. Ascended into heauen, and sitteth on the right hand of God the father omnipotent. And after shall come to iudge the quick and the dead. I beleue in the holy ghost. The holy Church Catholike. The communion of saints, remission of sinnes: Resurrection of the flesh and life eternall. Amen.

This Creed was made & composed by the twelue Apostles of our Lord, of the which euery Apostle hath put to his article, as is here sheweth in the said Creed, as much of one part as of the other. & our faith catholike is contained in the saide xii. articles, & is the begining of our health, without the which none may be saued, nedo nothing & is agreeable to God, and faith ought to be at the heart by knowledge of God, In the mouth by confession, and praylings to him in worke, by exercising of his commaundements and good workes, and the which sheweth them that so doth, to haue true faith and life: that is to say, to saue them. And how will that faith in heart be good, that in the mouth also, neuertheless the best is that which lyeth in good workes that one doth, & is the same faith that lieth in the hart and mouth, for there is but one faith, and one God. And this same Creede ought to be had and knowne of euery man and womā hauing age competent & vnderstanding of reason, and ought for to say it both in the morning, & in the euening euery day deuoutly, for it is of right

The Shepheards Kalender.

right great deuotion. Therefore a good christian man as soone as he riseth from his bed, and is arrayed and clothed, kneeleth beside his bed or other where, and first blesseth him with the signe of the crosse, and then saith Credendum, or I beleue in God the father almighty, as is aboue saide. Then after, the Vater noster to God, and to our Lady the Que Maria, and afterward recommend him to his good Angell, in making prayer to him saying. By good angell, I require thee to keepe and gouerne me. In likewise when he goeth to rest at night. And so at the least twice in the day, at the moztow, and in the euening.



Fourthly in the booke of Iesu, is the tenne commandements of the law, that God gaue to Moses on the Mount of Sinay, for to preach and teach to the people. Chap. xii.

One God only thou shalt loue and worshop perfectly,
By God in vaine thou shalt not sweare, nor by that hee made truly.

The Sundayes thou shalt keepe in seruing God deuoutly,
Father and mother thou shalt honoz, and shalt liue longly.

Manslayer thou shalt not be indeed ne willingly.

Letcherous thou shalt not be, of thy body ne consentingly.

No mans goods shalt thou steale, nor withhold falsely.

Falsh witnesse thou shalt not beare in any wise lyengly.

The worke of the flesh desire not, but in mariage only.

The goods of other conet not to haue them vniustly.

Fourthly the said commandements ought to be obserued & accomplished vpon paine of euerlasting damnation of body and soule, of them that haue the vsage of reason for without the knowledg of them conuenable, we may not eschew and flie the sing, nor haue knowledg of them, nor confesse vs veritably of our sing, wherefore the ignorance of the common by desire, affection, or other malice, excuseth not them that know them not, but accuseth and condemneth them, and therefore our Lord commandeth them to be had in medittation in their houses and without, in sleeping and in waking, and in all works. And thus we be holden and bound to keepe them so that he which neuer heard speake of them, and thinketh not to do euill, if he trespasse in one only willingly, and dieth soone after, he should be damned perdurably. By this it appeareth that ignorance of the commandements be perilous, wherefore each man & woman study for to know the, & learn the such as thou must giue a reckoning for, as your children, seruants, and o ther.

The

The Shepheards Kalender.



The five commaundements of the Church.

Fifthly, in the booke of Iesus beene the five commaundemēt of
 the holy Church, which ought to be kept of all them that hath v-
 sage of reason, after as they be of power. And it is said after y
 they be of power, for that if the man or woman that may not cō-
 fesse them, or receiue at Easter, or keepe the holy day commaunded, or at y
 fast of obligation when they haue wil to do them, and bin lawfully letted,
 sinne not. But euery man & woman keepe the, that Auarice, Slouth, or de-
 sire to see many pleasures, as daunces, playes, or iugglers, or dispraising
 of our mother holy Church, be not cause y they trespassse the commaunde-
 ment, to the end that they runne not in damnation, from the which keepe
 by the mercy of God, Amen.

Here is to be noted that the transgression of the commaundements of
 holy Church obligeth deadly sinne, and by continuance eternall damna-
 tion, as doth the obligation of the commandements of the law, of whom
 is spoken before. For they that heare the Priests reading the commande-
 ments in the Church on the Sondays in the parochial service time, and
 accomplissheth the said commandements, heareth God, and doth his will,
 but all that mispraiseth the priest, and doth not their commandements af-
 ter the ordinance of the Church, mispraiseth God, and sinneth mortally.

Here

The Shepherds Kalender.

Heereafter followeth of the man in the Ship, that sheweth the vnstablennesse of the world, Chap. xiii.

Qui finem attendit foelix, & qui bene viuunt. Ergo quisquis ades precor hic, sta, perlege, pensa: Morie preueniens veniam pœ, cortere plara. De reliquis cautus bene fac te cridine serua.



Vive mori pressio munda sub mente quietis, Semita non virtus deus optimus anchora portus. Ecce qui potuit tam tutum rangere portum, Sed miser est quicunque sub peste gehenne.

God guide me right, that once I might
Come to the port of peace,
Mine exchange make, and returne take,
That mine enemies me to cease,
One me followed, would me haue shalowed,
In the gulfe dangerous,
With worldly glosse, he doth me tolle,

Among,

The Shepheards Kalender.

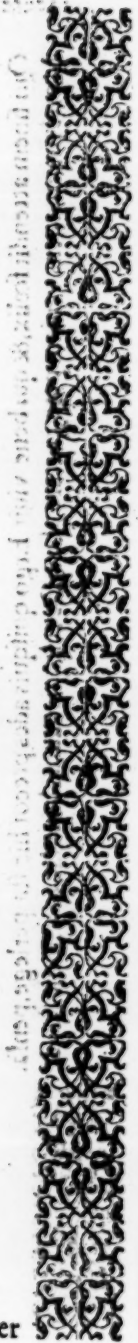


Among the wauies perillous,
On rales hollobo, some do me followo,
Enemies me to take,
A great number doe smite me vnder,
I doubt I shall not escape.
The fiend with woe, the world also,
My flesh doth me trouble,
In wake and sleepe. to me they creepe,
Thus increaseth my sorrow double.
They bid me not spare, but buy their ware.
Is all worldly vanitie.
They say hope among, for to liue long,
Thus doe they comber me.
The world doth smile, me to beguile,
And so doth the other two,
Now must I seeke, some me to keep.
To save me from my foe:
I haue found one, euen GOD alone,
I need none other ayde,
That by his right, put them to flight,
And made them all affraide
He spake to me full curteously
And proffered me full faire,
If I doe well, with him to dwell,
In heauen to be his heire.

Versus.

Non sumus in hoc mundo, sicut naus super mare,
Semper est in periculo, semper timet accubare
Prænilanti, nos oportet remigare.
Ne bibamus de poculo dirę mortis, & amare:
Esto homo res fragilis curis oppressa labore
Mortis iudicij baratri, perplexa timore
Si virtus sola tutam, dat ducere vitam:
Virtus sola potest æternam condere famam,
Fœlicem merita faciunt non copiaream,
Grandia non dant: dicat bene grandibus uti,
Discite nunc mortales, quam sint mortalia vana:
Præcessare patres matres magnique parentes:
Non sequimur paribus ad mortem pallibus imus:
Vnde superbimus, in terram, terra redimus.

Super



The Shepherds Kalender.

Super on fueram, nec ero post tempore pauco;
Milia nunc putrum quorum iam multa voluptas
Perdita fama silet, anima anxia forsitan ardet.

The mortall man liuing in this world, is well compared to a ship on the sea, or on a perillous riuier, bearing rich marchandise, which if it come the porte where the merchant desireth, he shalbe happy and rich. The shipe as soone as it is entered into the sea, vnto the end of her voiage night and day, is in perill to be drowned or taken with enemies, for in the sea be perills without number. Such is the body of man liuing in the world, the marchandise that he beareth, is his soule, his vertues and good workes, the port or lauen is death, a paradise for the good, to the which who that goeth thither is soueraignely rich, the sea is the world full of sinnes: for who that assayerh for to passe it, is in perill to leese body and soule, & all his goods, & to be drowned in the sea of hell, fro the which God keep vs. Amen.

Heere followeth the fiede of vertues. Chap. xiiii.

In walking furthermoze in the field of vertues, & in the way of health for to come to the towre of sapience, it necessarily behoo-
ueth to loue God, for without the loue of God none can be saued, and who that will loue him ought first to know him, for of his knowledge one commeth to his loue, that is Charity the soue-
raigne of all vertues. They knowedge God and loue him that keep his comandements, & they mis know him that do not so. to whom in the great necessity of their disaill sing, and at the day of iudgement, shall mis know them and say to them, I know ye not, nor wot not what ye be, go ye cursed out of my copany. Knowedge we then God and loue him and if we will do thus, know we first our selfe, & by the knowledge of our selfe, we shall come to the knowledge and loue of God, and the moze that we know our selfe, the better we shall know God, and if we be ignorant of our selfe, we shall haue no knowledge of God. To this purpose we must note ouerthing and know seauen. The thing that we must note is this, who that knoweth himselfe, knoweth God, and shall not be damned; & who that knoweth not himselfe, knoweth not God, and shall not be saued; vnderstand of them, & haue witte and discretion with lawfull age, of the which knowledge none is excused after he hath sinned deadly, for to say that he was ignorant. By this appeareth the ignorance of himselfe & of God right perillous. For adly-
sinne is beginning of all euill, & contrarily, knowledge of God and of him-
selfe is soueraigne science & vertue, beginning of all goodnesse. The seuen things & we ought to haue, in the xii. articles of the faith, that we ought to beleue stedfastly. Also the petitions contained in the paternoster, by the which we demand all things necessary for our health, and that we ought to

The Shepheards Kalender.

hope in him also the commandements of the lawe, and of the holy Church, which ensigneth vs what we should do, and what we should not do, and all things belonging to the same. Also if we be in γ grace of our Lord, or not. And howbeit that wee may not know it certainly, neuertheless wee may haue some coniectures, which be good to knowe, & knowledge of GOD . Also knowledge of himselfe, by the which things we may come to the true loue and charitie of GOD , to accomplish his commandements and merite in the realme of heauen, wherein we shall liue perdurably. Of the three first is enough sayd, that is, to knowe the twelue articles of the faith, in the which lyeth our faith and beleefe, and the things that wee ought to demaunde of GOD , be contained in the Water noster, wherein our hope lyeth. Also the ten commandements of the lawe, & of holy church, where-as Charitie is shewed in such as keepe them, by probation of the loue of GOD , and doe his commandements and good workes. Now will wee speake of the other foure, and first of the vocation in which wee be, which is γ fourth thing that each man ought to knowe. Each man ought to knowe his vocation, and the things belonging to the same be iust and honest for his health and rest of his conscience.

A good Shepheard ought to knowe the arte of sheepe-keeping, and to gouerne sheepe, and leade them into pastures, and to heale them when they be sicke, and sheere them in season, to the intent, that through his default no damage come to his Maister. In likewise he that laboureth the cozne, to knowe what ground were good for euery manner of graine, and ought to til the earth, and when time is, to sow, weede, reap, and thresh, so that his Maister may haue no damage by him. Semblably a Surgeon ought to knowe how to comfort and heale such folkes, that he hath charge of, without hiding of his arte or Surgery. Consequently a Merchant ought to knowe the utterance of his marchandise to others, with no more fraude then he would himselfe should haue. Also an Advocate or a Doctour ought to knowe the rights and customes of places, that by their fault Justice be not peruerter. A Iudge also ought to knowe (both the parties heard) who hath right and who hath wrong, and iudge egally after true iustice. Also a Priest or a religious man ought to knowe their orders, and keep them, and aboue all things ought to knowe the lawe of God, and teach them vnto the ignorant. And thus of all other vocations. For all them that knowe not their vocation be not worthy to be, and liue in perill of their soules for their ignorance. The fifth, that al men ought to knowe, is if he haue discretion and vnderstanding, to knowe if he be in the grace of God or not. And howe it be right difficile, for God onely knoweth it, neuertheless we may haue coniectures that sheweth it, and sufficient for Shepheards and lay people to knowe, if they be in the loue of the Lord, & if they haue coniecture to be in it, therefore there ought none to repute themselves iust, but ought to humble themselves, & aske him mercy that maketh siners become iust and

The Shepheards Kalender.

and none other. Principally we ought to know this science when we will receive the body of Iesu Christ. For who that receiveth his grace & goodness, receiveth his salvation, and who that receiveth him otherwise, receiveth everlasting damnation, of the which thing every man is iudge in himselfe of his owne conscience, and none other. The coniectures wherby we may know if that we be in the grace of God or not. The first coniecture is when we do travaile for to cleanse our conscience of our soules by penance, as much as if we laboured to get some great good, that we bee not culpable of any deadly sinne done, or in will to do, nor in any sentence, then it is good coniecturing to be in the grace of God. The second coniecture that sheweth in likewise to bee in the grace of God, is when wee be more prompt and ready to good, observing and keeping the commandments of God, and doo all good woorkes that we should have accustomed. The third coniecture is when wee heare gladly the word of God, as Sermons and good counsaillers for our salvation. The fourth when we be sorry and contrite at our heart to have committed and done any sinne. The fift is, when with good purpose and will of our selues, we persever to keepe vs from sin in time to come. These coniectures be they, whereby Shepheards and lay people know if they be in his grace or not, as much as in them is possible to know. The sixt thing that every man ought to know is God, for al men ought to know God, for to accomplish his will and commandement, by the which he would be ioned with all thy heart, with all thy soule, and with all the force that we have, which we may not do if we know him not, then who that would loue God, ought to know him, and the more that they know him, the more they loue him: wherefore hereafter shall be saide how Shepheards and simple people doo know him. Shepheards and simple people for to haue knowledge of God of their possibility considering three things. The first is, that they consider the right great riches of God, his puissance, his soueraigne dignity, his soueraigne noblenesse, his soueraigneiety and blisse: the second is, for they consider the right noble, right great and maruailous operations and woorkes of our Lord God. And the third consideration is, for they consider the innumerable benefits that they haue receiued of God, and that continually every day they receive of him, and by these considerations they come to his cognisance and knowledge. First to know God, Shepheards and lay people considereth his great riches, plentiful abundance of the goodnesse that he hath, for all the treasures and riches of heauen and of the earth be his, & all goodnesse hee hath made, of the which he is fountaine, creator, and maister, and distributeth them largely vnto every creature, and he hath no neede of any other. Wherefore it becometh to say that he is right rich. Secodly he is right puissant, for by his great puissance he hath made heauen, earth, and the sea, with al things containing vnto them, and might vndo them if that it were his wil, vnto which puissance all other be subject, & trembleth before him,

The Shepheards Kalender.

him for his great excellencie. And who that would consider euery worke of God should finde inough to maruaile in. By the first of these considerations God is knowne to be right rich, by gifts that he giveth to his friends: and by the second he is knowne right puissant, for to venge him on his enemies. Thirde he is soueraignely worthy, for all the things of heauen and earth oweth him honour and reuerence, as to their Creatour and him that made them, as wee see childzen honour father and mother of whom they be descended by a generation: and all thinges be descended of god by a creation, to whom ought to be giuen great reuerence, & he is so worthy. Fourthly, he is soueraignely noble, for who that is soueraignely rich, puissant, and worthy him behoueth to be soueraignely noble, but none other but God hath riches, puissance, and dignitie as he hath, wherefore of such nobles ought to be saide that he is right noble. Fifthly he hath soueraigne ioy, for he that is rich, puissant, worthy and right noble, is not without soueraigne ioy, and this ioy is full of all goodnesse and ought to be our felicity, to the which we hope to come. That is, to know and see God in his soueraigne ioy and gladnesse, for to haue with him eternall ioy that euer shall indure. And this is the first consideration of God, that Shepheards & other simple people ought to haue. Secondly for to know God considering his great noblenesse and maruailous workes, the bounty and the beauty of the things that he hath made, for it is commonly saide, one may know the workman by the worke. & we knowe we then the worke of God, & knowe we that his beauty and bounty sheweth in the operations that he hath made, which if they be faire and good, the workman that hath made them must needs be faire and good without comparison, more then any thing that he hath made. Be it considered of the heauens, and the things therein set, what noble and maruailous worke, how may one consider their excellence and bounty. Be it considered also as we may of y^e earth the right noble and maruailous workes of God, the gold, y^e siluer, and all manner of mettals & p^{re}cious stones in it, the fruits that it beareth, the trees, the beasts that it sustaineth, and of the bounty that it nourisheth. Be it in like wise considered of the sea, the riuers, & the fish nourished in the. The whether, the elements, the ayre, the windes, & the birds that flye in them and all the v^{er}sage and seruice of men. And consider the workman that of his puissance hath all made, & by his sapience hath right well ordered his workes, and gouerneth them by his great bounty, and by this maner we may know God, as Shepheards and simple folkes in considering his workes. Thirde for to know God consider the great benefites that we receiue dayly of him, which may not be numbred for their great multitude, nor spokē of for their noblenesse & dignitie. Albeit in their hartes be bi. principally noted. for the which another Shepheard giuing praise to God, said in this maner. Lord God I know that thou hast indued me with thy infinite benefites by thy great bounty. First the benefite of thy
creation

The Shepherds Kalender.

And by the which thou madest mee a reasonable man vnto thy image and
 similitude, giuing mee body and soule, and rayment to clothe mee. Lord
 thou hast giuen me my wits of nature, vnderstanding for to gouerne my
 life, my health, my beauty, my strength, and my science for to get my liuing
 honestly. I preelde to thee graces and great thanks. Secondly Lord I
 know the goodnes of my redemption, how by thy misericordious pity thou
 boughtest me deere by the affection of thy most precious blood, paines, and
 torments, that for me thou hast suffered, & finally endured death, thou hast
 giuen me thy body, thy soule, and thy life, for to keepe me from damnation,
 wherefore humbly I preelde to thee graces and great thanks. Thirdly,
 Lord I know the goodnes of my vocation, how of thy great grace thou
 hast called me againe, for to inherite thy eternall benediction, and also thou
 hast giuen vnto me faith and knowledge of mine owne selfe, as baptisme,
 and all the other sacraments that none interiment may comprize their no-
 blehesse and dignity, & that so many times hath pardoned me of my finnes.
 Lord I know that this is to me a singular gift, that thou hast not giuen
 to them which haue no knowledge of thee, whereof I am woe beholding &
 humbly bound, I preelde thee graces and thanks. Fourthly, Lord I know-
 ledge that thou hast giuen this world and the things that be therein made
 for my seruice and vse, the office, the benefit, and the dignity in the which I
 am, for sir I beare your similitude and image, which is reputed right wor-
 thy & noble, whereof humbly I preelde thee graces and thanks. Fifthly Lord
 thou hast giuen me the skie and his faire ornaments, The Sunne & Moone,
 and the Starres, that the day and night serueth me, giuing brightnes and
 light without to be recompensed by me, whereof I preelde to thee graces and
 thanks. Sixtly, Lord I know ledge that thou hast made Paradise ready for
 to giue me, where I shall liue with thee in ides without ende, if I do thy wil,
 and keepe thy commandments, & also I know ledge thy other infinite good-
 nes each day to me done by thy bounty, the which enligenth me to knowe
 my God, my Sauour, and Redeemer, wherefore I humbly giue thanks to
 thee. By these considerations Shepherds and simple people contemprth
 the bounty of God, and the benefits that they receiue of him. And knowe we
 him, and be we not in great knowledge of his benefits, in preelding thanks
 and prayings to him, and recompence of your goodes in giuing to poore
 folkes for his sake, for ingratitude is a vilaine sinne that much displeaseth
 God. The vii. and the last thing that each man ought to know, that is, to
 know himselfe, for it is the best meanes for to come vnto the knowledge of
 God, and for to make his saluation, so to know himselfe first. Wiser folke
 know many things that know not themselves, to whom should profit more
 to know themselves, the all things in y world. They that know the things
 of the world loath them, seeketh them, and keepeth them, and know not, ne
 loue not, ne prasse not, ne keepe not, God in likewise, for they know him not.
 What profiteth man to win al the world, & loseth himselfe for to be dammed

The Shepheards Kalender.

Better it were for him to leese all the worlde, if it were his, if he knew himselfe to be saued. Shepheards say that the needfull beginning of his saluation, is to know himselfe, and contrarywise ignorance of himselfe is the beginning of damnation, and of alleuill that may befall vnto him.

A question of a Maister Shepheard to a simple Shepheard, to weete, howe he knew himselfe, and he saide, Shepheard tell me how thou knowest thy selfe, what art thou: and weare to me. And he sayde, I know my selfe, for I am a Christian man, a Shepheard. What is it to be a Shepheard: And he answered, vnto that thou askest what man is, I saye that man is a substance composed of body & soule, the body is mortall and made of earth as beasts be, but the soule is made of spirituall matter as angels be immortall, My body is come of abhominable sinne, and as a sacke full of durt and filth, and meat for wormes, my beginning was vile, my life is paine, labour, feare, and in subiection to death, and my end shall be wofull: but my soule is created of **G O D**, nobly and worthily to his owne image and semblance after the Angells, the most fairest and perfect of all creatures, by baptism and by faith is made his daughter, his spouse, his heire of his realme, that is, Paradise, and for her noblenesse and dignity ought to be a Lady, and my body as seruant ought to obey her, for reason hath ordained and will that it be so: and who that doth otherwise, and preferreth his body before his soule, leaseth the vse of reason, and maketh himselfe semblable vnto beasts, descending from noble dignity, into miserable seruitude of sensuality, by the which it is grounded, so that I knowe my selfe man. As to the second, he demandeth what thing it is to be a Christian man: I answered in my vnderstanding, that to bee a christian man is to bee baptized or christened, and follow Iesus Christ, of whome wee be saide Christians, for to be baptised, and not to follow him, or to follow him and not to be baptised saueth not man, and therefore when we receiue Baptisme, wee renounce the deuill and all his pompes, and we make promise for to follow Iesu Christ: when we say (wee will be baptised) and who that keepeth this promise hath the very name of a Christian man. And who that keepeth it not, is a sinner and a lyer to God, and seruant to the diuell, and is no more Christian then a dead man, or a painting on a wall, we say that is a man. Peere demaundeth the maister Shepheard in how many thinges the Christian man ought to follow Iesu Christ for to accomplish the promise of Baptisme. The simple Shepheard answereth, I say in fixe things, the first, in cleannesse of conscience, for there is nothing more pleasaunt to God then a cleane conscience, and it will be made cleane in two manners, one is, by baptism when we receiue it, and the other by patience, that is, contrition of heart, confession of mouth, satisfaction of work, and then when we be cleane, we be pleasant to Iesus Christ, which with the water of his mercylesseth sinners that do penance, and maketh them faire. The second thinge in which wee ought to follow Iesus Christ, is humillity, at the ex- ample of him.

The Shepheards Kalender.

Lord of all the world, which humbled him to take our humanitie, and became mortall that was immortal, lue in pouerty with vs, beate oppressed paines, and finally suffer to be cruciaged. Thus the Christian man ensuing him ought to meeke himselfe. The third thing is to holde and loue truth, and specially three truthe. The first truth is, o know our selues, for we be mortall and sinfull, and who that dyeth in sinne, shall be damned, and this truth withholdeth sinne, and exhorteth the sinner to do penance and amend. The second truth is of temporall goods, for they be it misery and must be left, and this truth dispraiseth them to desire the heavenly goods that be eternall. The third truth is of God, which is the joy that all Christian men ought to desire, and this truth draweth the Christian man to loue, and inducerh him to good works for to merite the loyes of Paradise. The fourth thing wherein euerie man ought to follow Iesu Christ, is patience in aduersity, and in the spirit of life by penance, continuing of our selues in the estate of Iesus Christ, of whome the life was all in paine and pouerty which he indured for vs. The fift is in compassion of the poore, to the example of Iesus Christ, that by his mercy, healed the poore of all corporall infirmities, and the sinner of all ghostly sickness, and wee by compassion ought to giue of our goods to poore folke, and comfort them bodily & ghostly. The first thing wherein the Christian man ought to follow Iesu Christ, is dolor, deuotion, charity, in contemplation of the mysteries of his natiuitie, of his death and passion, of his resurrection, of his ascension, and of his aduancing to the iudgement, that oftentimes ought to be at our heart by holy meditations. And as to the last, what thing a shepheard is, I say it is the knowledge of my vocation, as each hath his, as afore is sayde, & also to know the transgressions of all these afore sayde things, how many times in each we haue transgressed, for many times we haue offended God, and who that taketh heed shall finde omissions and offences without number, the which knowynge, we ought to doubt and chere, and do penance. And thus it is as I know man is Christian and Shepheard.

The ballad of a wise man.

Chap. xv.

I know that God hath turned me,
And made me to his owne likeness.
I know that he hath giuen to me feith,
Soule and body, wit and knowledge prouid.
After my deeds I knowe that I shall haue,
I know much, but I hope not the paradi.
To vnderstand whereof cometh my folly.

The Shepheards Kalender.



I know full well that I shall die,
 And yet my life amend not I,
 I know in what pouertie,
 Borne a childe this earth aboute,
 I know that God hath lent to me,
 Aboundance of goods to my behoue,
 I know that riches can me not saue,
 And with me I shall beare none away,
 I know the moze good that I haue,
 The lother I shalbe to die,
 I know all this faithfully,
 And yet my life amend not I,
 I know that I haue passed,
 Great part of my dayes with ioy and pleasance,
 I know that I haue gathered
 Sinnes, and also do little penance,
 I know that by ignorance,
 To excuse me there is no arte,
 I know that once shalbe,
 When my soule shall depart,
 That I shall wish that I had mended me,
 I know there is no remedy,
 And therefore my life amend will I.

Here followeth the ballad of the woman Shepheard,
 the which Ballad is very necessary and
 profitable to looke vpon.

Chap. xvi.

I consider my pooze humanitie,
 Aboue the earth borne with great weeping,
 I consider my fragilitie,
 My heart is ouerprest with sinning,
 I consider death will come verely,
 To take my life, but the houre I wot not I,
 I consider the deuill both watch me,
 The world and the flesh on the waie continually,
 I consider that mine enemies they be to me,
 That would deliuer me from death to death,
 I consider the many tribulations
 Of this world, whereof the life is not cleane,

The Shepherds Kalender.



I consider an hundred thousand passions,
 That we poore creatures dayly fall in:
 I consider the longer I live, the worse I am,
 Wherefore my conscience cryeth out on me,
 I consider for sinne some be damned as the booke saith,
 Which shall ever be deliuered from death to death,
 I consider that wormes shall eate,
 My sorrowfull body, this is credible,
 I consider that sinners shall be
 At the iudgement of God most dreadable:
 O Iesu Christ above all things delectable,
 Have mercy on me at the dreadfull day,
 That shall be so maruailous and doubtfull,
 Which my poore soule greatly doth feare,
 In you that I put my trust and faith,
 To saue me that I go not from death.

The song of death to all Christian people. Chap. xviii.



Though my picture be not to your pleasure
 And if ye think that it be dreadfull

Take

The Shepheards Kalender.



Take in woorth, for surely in substance,
 The sight of it may to you be profitable,
 There is no way also moze doughtable,
 Therefore learn know your selfe and see,
 Looke how I am, and thus shall you bee.
 And take heede of thy selfe in aduenture reade I,
 For Adams apple we must all die.
 Alas worldly people beholde my manner,
 Sometime I liued with beauteous visage,
 Mine eyen be gone I haue two holes heere,
 I am meat for woormes in this passage:
 Take heed of wealth while ye haue the blage,
 For as I am thou shalt come to dust,
 Holed as a thimble, what shall thee aduance
 Nought but good deeds, thou misthink trust:
 All with my likensse ye must dance,
 The time that I was in this world liuing,
 I was honoured of low and hie,
 But I kept not my conscience cleane, from sinning,
 Therefore now I do it deare abyre,
 No what auailleth couetise, pride and enuy,
 They be the brandes that do bren in hell,
 Trust not to your friends when ye be dead reade I,
 For your executozs, for few do well,
 But do for my selfe ere euer thou die,
 And remember while thou art liuing,
 That God blessed all things without nay
 Except sinne, as accordeth writing.
 The deuill cannot claime thee but by sinne I say,
 Amend therefore betime and go the right way.
 I would that I might haue but an houre or two
 To do penance in, or halfe a day,
 But while I liued I did none do,
 Put not my debts I do truly pay,
 Thou man I do giue better counsell to thee,
 If that thou wilt do after it,
 Then euer any that was shewed to me,
 Thou art halfe warned, thinke on thy pit,
 And choose of two wayes which thou wilt sit,
 To joy or paine one of the two,
 In wealth or woe for euer to sit,
 For God hath giuen thee free will,
 Now choose thee whether thou wilt do good or ill.

Here

The Shepheards Kalender.



Hereafter followeth the ten commandements of the deuill.



Vo so will do my commandements,
 And keepe them well and sure,
 Shall haue in hell great tormentes,
 That euermoze shall indure, (goodnes,
 Thou shalt not feare God, nor thinke of his
 To damne thy soule blasphemie God & his Saints,
 Euermoze thine owne will be fast doing.
 Deceiue men and women, and euer be swearing,
 Be drunken hardly vpon the holy day,
 And cause othe to sinne if thou may,
 Father or mother looke thou loue nor dread,
 Nor helpe them neuer, though they haue need,
 Hate thy neighbour. and hurt him by enuie,
 Murder and shed mans blood hardly,
 Forgiue no man, but be all vengeable,
 Be lecherous indeed, and in touching delectable.
 Breake thy wedlocke and spare not,

And

The Shepheards Kalender.

And to deceiue other by falshood care not,
The goods of other thou shalt hold falsely,
And yeeld it no more, though they speake courteously:
Company often with women, and tempt them to sinne,
Desire thy neighbours wife, and his goods to be thine,
Do thus hardly, and care not therefoze,
And thou shalt dwell with me in hell euer moze,
Thou shalt lie in frost and fire with sicknesse and hunger,
And in a thousand peeces thou shalt be tozne a sunder.
Yet shalt thou dye euer, and neuer be dead,
Thy meate shall be toades, and thy drinke boyling lead,
Take no thought for the bloud that God for thee shed,
And to my kingdome thou shalt be straight led.



The Shepherds Kalender.

Heere followeth the rewarde of them that keepe these com-
mandements aforesa.d.



Hell is great mourning,
Great trouble of crying,
Of thunder and noyes roaring,
With great plenty of wilde fire,
Beating with great strokes like guns,
With great frost, and water running,
And after that a bitter wind comes,
Which goeth through the soules with ire,
There is both thirst and hunger,
Fiends with hoores pulleth their flesh,
They fight and curse, and each other redermes,
With the sight of the Devils dreadable,
There is shame and confusion,
Rumor of conscience for euill liuing,
They curse themselves with great crying,
In sinke and smoake euermore lying,
With other great paines innumerable.



Man, looke that thou beware,
I will smite all at vnware.

¶ It is written in the Apocalips, that Saint Iohn sawe an horse of a pale colour,
on the which horse sate death, & hell following the horse. The horse signifieth
the sinner that hath a pale colour, for the infirmitie of sin, and beareth death,
for sin is dearch to the soule, and heil followeth for to englut and swallow him
if he die impenitent. Chap. xix.



A Boue this horse blacke and hideous.
Death I am that fiercely do fitte.
There is no fairenes but sight tedious,
All gay colours I do hitte,
My horse runneth by dales and hilles,
And many he smiteth dead and killes,

The Shepheards Kalender.



In my trap I take some by euery way,
 By towones and castles I take my rent,
 I will not respite one an houre of a day,
 Before me they must needs be present.
 I slay all with my mortall knife,
 And of duty I take the life,
 Hells knoweth well my killing,
 I sleepe neuer but wake and warke,
 It followeth me euery running,
 With my dart I slay wake and starke,
 A great number hath of me,
 Paradise hath not the fourth part,
 Scant the tenth part, wrong hath he,
 I cause many to sigh at the hart,
 Beware, for I giue no warning,
 Come at once when I do knocke or call,
 For if thy booke be not sure of reckoning,
 Thou shalt to hell body soule and all.



Hereafter followeth how euery estate should order
 them in their degree. Chap. xx.



The Shepheards Kalender.

Of a King.



The Imperiall might of a kings maiestie;
On foure pillers grounded is gouernance,
First do right, iustice and equitie,
To pooze and rich both in a balaunce,
Then his regall might shall further and aduance:
He to be liberall with force and humanity,
And after victoꝝ haue mercie and pittie.

Of a Bishop.



O ye halfe Gods, flouoring in prudence,
Ye Bishops with your deuout pastoralie,
Teach the people with delicate eloquence,
Innoynt your flocke with Christ diuinitie,
Feede the pooze people with hospitalitie,
Bemerke and chaste in this militant church,
Do first your selfe well in example of your church.

Of Knights



O ye knights refulgent in fortitude,
With labour and trauaile to get loue nobly,
Fight for the pooze commons that be pooze and rude,
And if neede be, for the church thou die,
Loue truth, hate wrong and vilany,
Appease the people by thy magnificence,
And vnto women be shield of defence.

Of Iudges.



O ye Iudges governing the lawe,
Let not your hands be annoynted with meede,
Saue all true men, rebels hang and draw,
To auoide fauour, let righteousnesse proceede,
For a good name is better then riches in deede,
Some say that lawes trueth is laide doane,
And therfore loue and charity is out of towne.

Of Marchants.



O ye Marchants that neuer say ho,
Of lucrour winning you haue great pleasure,
Let conscience guide you where euer ye go,
Vnto all men giue you weight and measure,
Deceiue no man, of falshood take no cure,
Sweare none oathes, people to beguile,
All sleight and blurp from your exile.



The Shepheards Kalender.



Of maisters.

O ye maisters and houlsholders all,
That haue seruants vnder your cure,
Put them to labour whatsoeuer befall,
And let the yong folke of aboe be in byre,
After their age intreate each creature:
Seruants wages pay pee well and euen,
If ye do not, it cryeth vengeance to heauen.

Of all women.

O ye women, of each manuer degree,
To your husbands, be neuer disobedient,
Desire not aboue them the soueraigntie,
For then ye do as Lucifer did incontinent,
That would be aboue the high God omnipotent:
Shamefastnesse, dread, cleannesse and chastitie,
Of very right all these in womanhead should be.

The generalitie.

Go home ye persons and couch not in Court,
To teach Christs seruants, and keepe thy owne labour,
Thou niggard sowe out thy ho:d
In houlshold, and be none extortioner,
Hunke pray, preach frier, marchant go neare and farre,
Dread God, keepe his law, and honour your king,
And your reward shall you haue at your ending.

Thus endeth the state and order of euery degree,

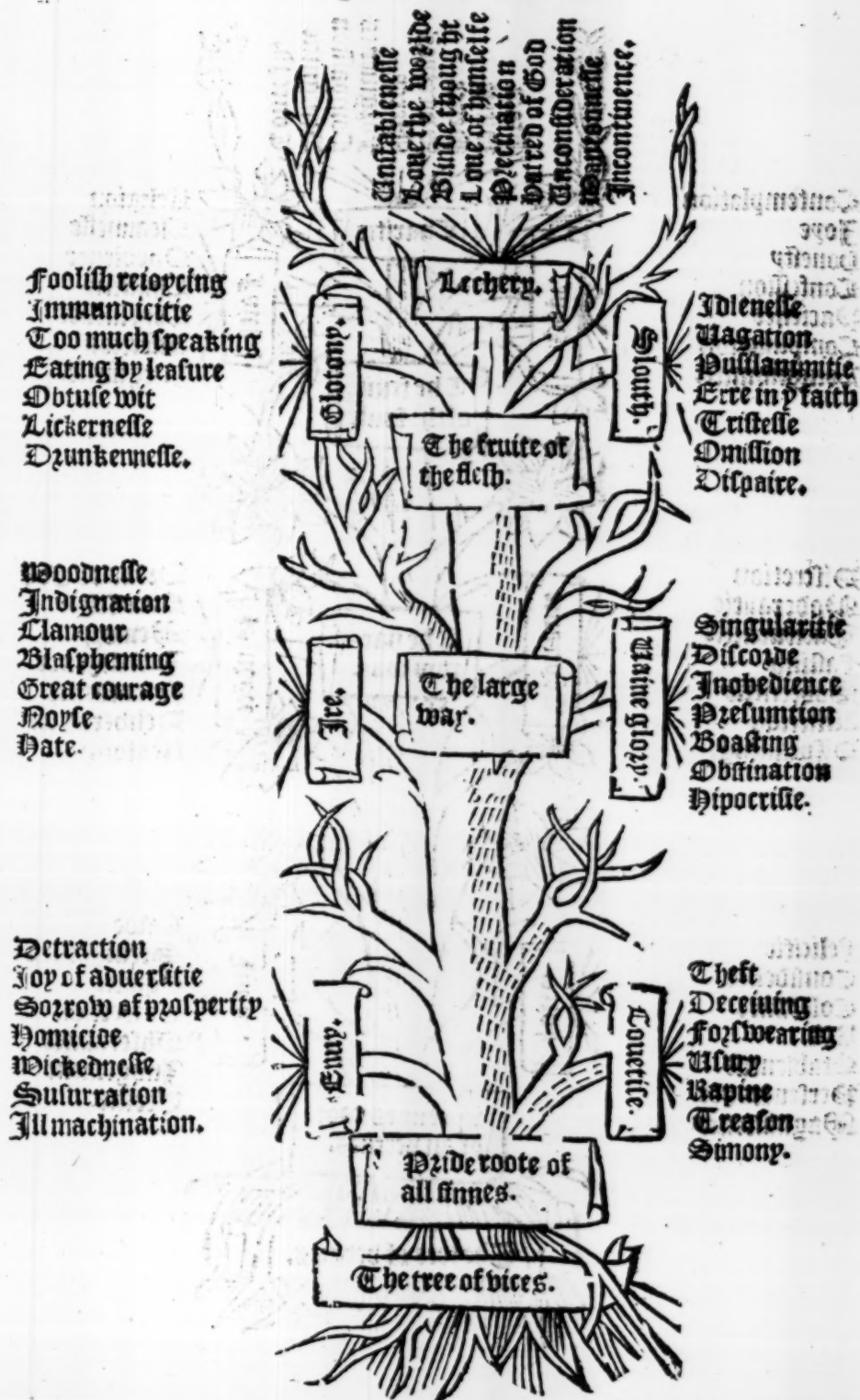
Of the tree of vices, and after followeth the tree of meeknesse, mother and roote of all vertues. Chap. xxi.



Hereafter followeth the tree of vices, and then after that is the tree of vertue set, that after euery sime beholding, they may look on it as a mirror, and take of the fruit of spirituall refection, and flee the dead tree of vices. For after the tree of vices followeth the significant of euery vertue named in the said tree of vertues. and after that the tree of meeknesse, mother of all vertues, a roote of the tree, the which when it is deadfall, the tree standeth vpright, and if it faile, the tree falleth with all his branches. This tree is a voluntary inclination of the thought, to the knowledge of the knowledge of God, which hath seven principall branches, which are the tree of vertues; and they be these. Charitie, Faith, Hope, Prudence, Temperance, Justice, and Force, and out of euery of these groweth other vertues, as the tree beareth, and is declared after this manner.

Unstable-

The Shepheards Kalender.

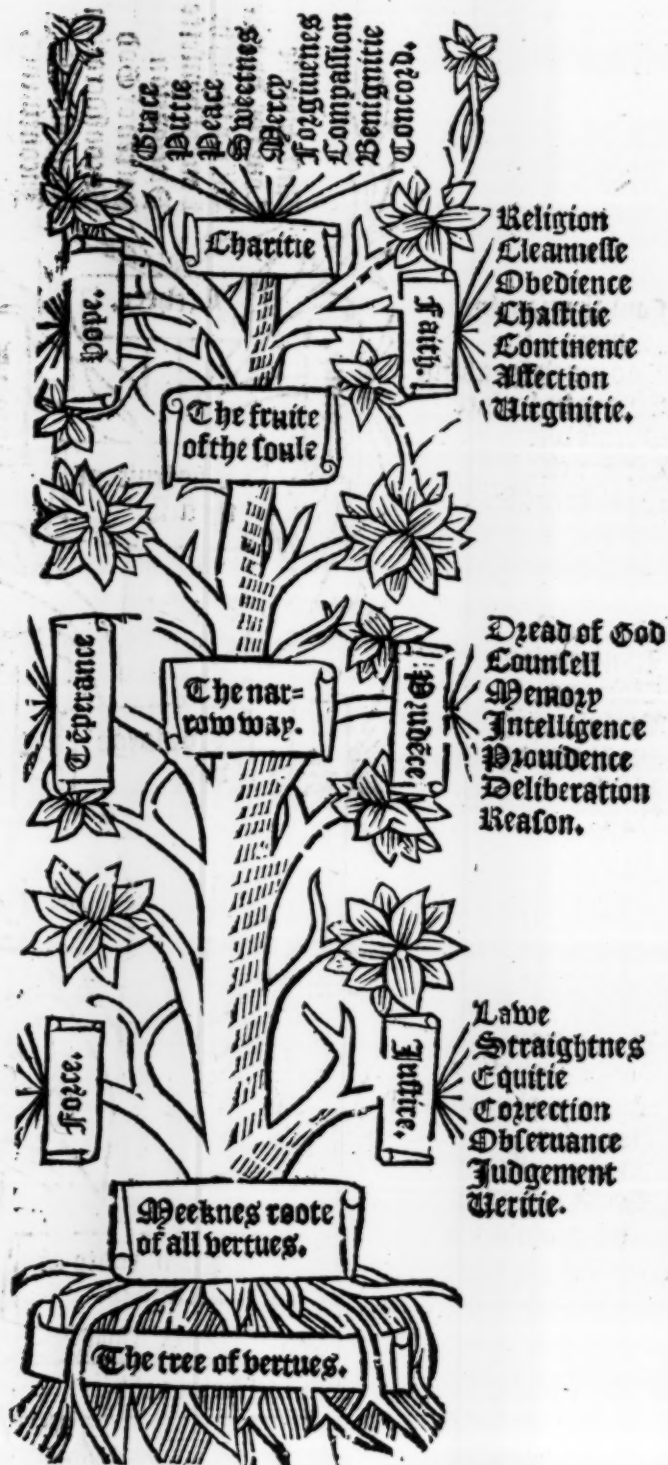


The Shepheards Kalender.

Contemplation
Joye
Honesty
Confession
Patience
Compunction
Longanimitie

Discretion
Moderatitie
Cariturnitie
Fasting
Sobernesse
Affliction
Dispraising.

Felicite
Confidence
Colerance
Rest
Stablenesse
Perseuerance
Magnificence.



The Shepherds Kalender.

OF CHARITIE.



Charity is a right high vertue aboue all other, and is an ardent desire well ordained to loue God & his neighbour and these be the branches, grace, peace, pitie, sweetnesse, mercy, indulgence, compassion, benignity, and concord. Grace is, by the which is shewed an effectuall seruice of beneuolence amongst freinds, fro one freind to another. Peace is tranquillity and rest well ordained of the courages of them that be concordig vnto God. Pity is affection and desire to succour and helpe each one, and commeth of sweetnesse and grace, of benign thought and courage that one hath. Sweetnesse is by the which tranquillity and rest of courage of him that is sweete and honest by none improbitie, ne by any point of dishonesty. Mercy is a pitifull vertue and equall dignation to all, with inclination of compaccient courage in them that sustaine affliction. Indulgence is remission of the euill doing of other, by the consideration of himselfe, that he hath offended diuers, to haue remission of God for the offences that he hath done. Compassion is a vertue the which engendereth an affection or condolent courage for the dolour and affliction that hee seeth in his neighbour. Benignity is an ardent regarde of courage, and diligence from one freind to another, with a replenishing douloure and sweetnesse of good manners that one hath. Concorde is a vertue that commeth of couenance of courages concorded and ayded in right vnderstanding, in such sort as they abide vnitied and conioyned steadfastly without duplicity or instability of thought or courage.

OF FAITH.



Faith is a vertue by the true knowledge of visibible things hauing his thought eleuate in holy studying for to come to the beliefe of things that we see not, and these bin the branches, Religion, cleannes, Obedience, Chastity, Continence, Virginitie, and Affection. Religion is by the which bin exercised and done the diuine seruices to God, and vnto his saints with great reuerence & great diligence. the which seruices bin done ceremonieally & sweetly. Cleannes or virginity is integrate, wel, and purely kept, as well in body as in soule, for the regard that a man hath of the loue or feare of God. Obedience is a voluntary and free abnegation and renouncing of his owne will by pitifull deuotion. Chastity is cleannynes and the honest habitude of all the body by ardent heat and curiositie of vices so damaged and holden subiects. Continence is by the which impituousity of carnall desires beene restrained and withholden, by a moderation of counsel taken of himselfe or of other. Affection

The Shepheards Kalender.

fection is effusion of pittifull loue to his neighbour, comming of a reioycing conceiued of good faith in them that they loue. Liberalitie is a vertue by the which the liberall courage is not kept by any maner of couetise, for doing plenteous largition of his goods without excesse, but moderately to them that haue need.

OF HOPE.

Hope is a moouing of courage abiding stedfastly to take and haue the things that a man appetiteth and desireth, of the which the branches bin, Contemplatio, Joy, Honesty, Confession, Patience, Compunction, and Longanimitie, Contemplation is the death and destruction of carnall affections, by an interioz reioycing of thought, eleuat to compzise high things. Joye is iocunditie spirituall comming of the contemptment of the thinges present and worldly. Honesty is a shame by the which a man peeldeth himselfe humble toward euery man, of the which commeth a laueable profit, with faire custome and honestie. Confession is by the which the secret sickness of soule is reuelate and shewed vnto the confessor to the prapling of God, with hope to haue mercy. Patience is will, and inseperable sufferance of aduersary and contrary things, for hope of eternall glozy that wee desire to haue. Compunction is a dolour of great value sighing for feare of the compunctio diuine, or for loue of the payment that we abide. Longanimitie is nfatigable will to accomplish the holy and iust desires that a man hath in his thought.

OF PRVDENCE.

Prudence is diligent keeping of himselfe with discreet prouidence, to know and discerne which is good, and which is badde, and the branches are these. Feare of God, Counsell, Memory, Intelligence, Prouidence, and Deliberatio. Feare of God is a diligent keeping, that weakneth on a man by faith, and good manners of the diuine commandements. Counsell is a subtile regarde of thoughts, that the causes of such things that a man would doe, or that a man hath in gouernment, be well examined & brought about. Memory is a representation imaginative by regarde of the thought of things preterities and passed that a man hath scene and done, or heard recounted and told. Intelligence is for to dispose by vtuacitie reasonably or eudently the state of the time present, or of the things þ bin now. Prouidence is by the

The Shepheards Kalender.

a man gathereth in him the aduancement of the things to come, by prudent subtilty and regard of the things past: Deliberation is a consideration replenished of maturitie and esperance to fore the beginning of such things as one hath delibered and purposed to do or make.

OF ATTEMPERANCE.



Attemperance is a stedfast and a discreet domination of reason, against the impiteous mouings of þe courage in things illicite and vnlawfull, and these be his branches: Discretion, Moderaty, Taciturnity, Fasting, Sobernesse, Affliction, & Dispraying of the world. Discretio is a reason prouided and assured, and moderate of the humane mouings, to iudge and discern the cause of all things. Moderaty is to be tempered and ruled iustly & sweetely, by the maners of them with whom they be conuersant, keeping alwaies the vertue of nature. Taciturnitie is to attemper himselfe of enuile and dishonour woordes, of the which vertue cometh a fruitfull rest vnto him that to himselfe modereth. Fasting is a vertue of discreet abstinence the which a man keepeth, or dained to wake and keep the sanctified things interiorly. Sobernesse is a vertue pure, and immaculate attemperance of the one part and of the other of a man, that is, of the body and soule. Affliction of body is it, by the which the seeds of the wanto and wilfull thoughts, by discreet chastisings be oppressed. Dispraying of the world is amorous loue that a man or a woman hath to the spirituall things continuing, and hauing no regarde to the caducke things and transitories of this world.

OF JUSTICE.



Justice is a vertue whereby grace of community is byholden, and the dignity of every person is obserued, & their owne yeilded, and the branches be these, Law, Straitnes, Equity, Correction, Obseruance, Iudgement, and Vertue. Law is by the which all lawfull things be commanded to be done, and to defend all thing that ought not to be done. Straitnes is by the which iuridike vengeance is prohibited, & straightly is exercised iustice to the transgressors that haue offended. Equitie is a right worthy retribution of merite to the ballance of iustice, right wisely and iustly thought. Correction is for to inhibite and defend by the bzidle of reason all errors, if any bee accustomed for to doo any euill. Obseruance of swearing is a Justice to constrain any possible

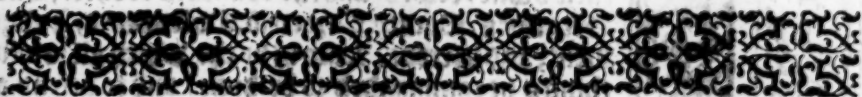
The Shepheards Kalender.

Notable transgression of law or customs prouulged to the people. Judgement is by the which after his merits or demerits of any persons heard, is that hee haue torment or suffer death for his euil doing, or guerdon and reward for his benefits. Verity is that by the which any sayings or doings be recited or shewed by approuable reason, without to aduise, diminish, or to make it any otherwise then it is.

OF FORCE.

Force or to haue a sure and steadfast courage among the aduersities of labors and perils that may happen to come, or into the which a person may fall. And the branches be these, Magnificence, Confidence, Tollerance, Rest, Stableness, Perseuerance, and reason. Magnificence is a topos cleernes of courage, administering things laudable and magnificencially, that is to say, big and great. Confidence is to arrest and holde strongly his thought and his courage, by vnmoueable constance among such things as be aduerse and contrary. Tollerance is quotidianly or dayly suffering and bearing the strange impositions and molesties, that is to say, persecutions, opprobries, and iniuries that other folke do. Rest is a vertue by the which a sicknesse is giuen into the thought of contentment of the vnstableness of transitory things and worldly vanities. Stableness is to haue the thought or courage steadfast and sure without casting on diuers things by any varying or changing of time or places. Perseuerance is a vertue that establissheth and confirmeth the courage by a perfection of vertue that is in a man, & be perfect by force of longanimity. Reason is a vertue by the which a man commandeth to do such things as be counceiled and deliuered for to come to the end, which a man knoweth to be good and vtile to be done and had.

Here endeth the flower of vertues, and how they be named and signified in the tree figured.



How Shepheards by calculatio & speculation know the xii. signes in their course reigning and domining ouer the xii. parts of mans body, and which be good for letting of blood, and which be indifferent, or euill for the same.

Chap. xii.

Some

The Shepheards Kalender.



Some shepheards say that man is a little world by himselfe, for he hath a similitude that he hath of the great world, which is the aggregatio of the nine chies four elements, & all things in them contained. first, a man hath such a likeness in the first mobile, that is the soueraigne sphericke, and principall parts of the great world. for like as in his first mobile & Zodiacke is deuided in xii. parts by the xii. signes, so man is deuided to xii. parts & holdeth of the signes, euery part of his signe is this figure sheweth. The signes be these, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces, of the which, thre be of the nature of the fire, that is, Aries, Leo, and Sagittarius, & thre of the nature of the aire, Gemini, Libra, and Aquarius, And thre of the nature of earth, Taurus, Virgo and Capricornus. The first that is Aries, gouerneth the head and face of man, Taurus the neck and throte hole, Gemini the shoulders, the armes, and hands, Cancer the breast, sides, milke, and sight, Leo the stomacke, the hart, and the backe, Virgo the belly, and the entrailes, Libra the nauill, the groinnes, and the parts vnder the branches, Scorpio the priuy parts, the genitales, the bladder, and the fundament, Sagittarius the thighes only, Capricornus the knees

only also, Aquaries the legs, and from the knees to the heeles and ancles, and Pisces hath the feete in his dominion.

A man ought not to make incisio, ne touch with yron the member gouerneth of any signe, the day that the moone is in it, for feare of the great effusion of blood that might happen, ne in likewise also when the Sunne is in it, for the danger and perill that might ensue,

Hereafter followeth the nature of the xii. signes

Aries is good for blond letting when the moone is in it, saue in the part that it domineth.

The Shepheards Kalender.

Aries hot and dry, nature of fire, and governeth the head and the face of man, good for bleeding when the moone is in it.

Taurus is euill for bleeding. Taurus is dry and colde, nature of the earth, and governeth the necke, and the throat vnder the throat, & is euill for bleeding.

Gemini is euill for bleeding. Gemini is hot and moist, nature of airc, and governeth the shoullders, the armes, & the two hands, and is euill for bleeding.

Cancer is indifferent for bleeding. Cancer is colde and moist, nature of water, and governeth the breast, the stomacke and the milke, and indifferent, that is to say, neyther too good nor too bad for letting of blood.

Leo is euill for bleeding. Leo is hot and dry, nature of fire, and governeth the backe and the sides, and is euill for bleeding.

Virgo is indifferent for bleeding. Virgo is cold and dry, nature of earth, and governeth the wombe, and inward partes, and is not good ne very euill for bleeding.

Libra is right good for bleeding. Libra is hot and moist, nature of ayre, and governeth the nauill, the reynes, and the low parts of the wombe, and is good for bleeding.

Scorpio is indifferent for bleeding. Scorpio is cold & moist, nature of water & governeth the members of man, and is neither good ne bad for bleeding.

Sagittarius is good for bleeding. Sagittarius is hot and dry, nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is euill for bleeding. Capricornus is cold and dry, nature of earth, and governeth the knees, and is euill for bleeding.

Aquarius is indifferent for bleeding. Aquarius is hot and moist nature of airc, and governeth the legges, and is neyther good ne euill for bleeding.

Pisces is indifferent for bleeding. Pisces is cold and moist, nature of water, and governeth the feet, and is neyther good ne bad for bleeding.

Aries, Libra, and Sagittarius, be right good.

Cancer, Virgo, Scorpio, Aquarius, and Pisces, be indifferent.

Taurus, Gemini, Leo, and Capricornus, be euill for bleeding.

A picture of the Phisnomy of mans body, and sheweth in what parts

the vii. Planets haue domination in man. Chap. xxiii.

The Shepheards Kalender.

The names of the bones in a mans body, and the number of them, which
is in all two hundred eight and fortie, Chap. xxiii.



First on the somner of the head is a bone that couereth the
braine, the which Shepheards call the Capitall bone. In the
skull be two bones, which be called parietalles, that holde
the braine close & stedfast. Above lower in the braine is a bone
called the crowne of the head, and on the one side and on the o-
ther be two holes, within the which is the pallis or rooff bone. In the part
behind the head be four like bones, to the which the chine of the neck hol-
deth. The bones of the nose be two. The bones of the chafte be xi. And of
the nether iaw be two. Aboue the opposite of the braine there is one behind
named collaterall. The bones of the teeth be xxx. eight before, foure aboue,
and foure vnderneath, sharp and trenching for to cut the morsels and there
are foure sharpe, two aboue, and two vnderneath, & be called conies, for
they resemble conies teeth. After that be x. that be as they were hammers
or grinding teeth, for they chaw and grinde the meate the which is eaten,
and there is on euery side foure aboue and foure vnderneath, and then the
foure teeth of sapience on each side of the chafte, one aboue, and one vnder-
neath. In the chine from the head downwards be xxx. bones, called knots
or isons. In the breast afore seven bones, and on euery side xii. ribs. By
the necke betweene the head and the shouldeers be two bones, named the
sheares. After be the two shouldeer blades. From the shouldeers to each elbow
in each arme is a bone called the adiutor. From the elbow to the hand on
each arme be two bones that be called cannes. In each hand be viii. bones,
aboue the palme be foure bones, which be called the combe of the hand.
The bones in the fingers in each hand be xv. in euery finger three. At the
end of the ridge be the luckle bones, whereto be fastned the two bones of
the thighs. In each knee is a bone, called the knee plate. From the knee to
the foot in each legge be two bones, called cannes or marrow bones. In
each foote is a bone, called the ancle or pinne of the foot: behind that ancle
is the heele bone in each foot, the which is the lowest part of a man, and a-
bove each foot is a bone called the holle bone. In the plant of each foot be
iii. bones, then be the combes of the feet, in each of which be v. bones. The
bones in the toes in each foot be the number of xiiii. Two bones be tofore
the belly, for to hold it stedfast with the two branches. Two bones be in the
head behind the eares, called, Oculars. We reken not the tender bones of
the end of the shouldeers, nor of the sides, nor diuers little gristles and spel-
ders of bones, for they be comprehended in the number abouesaid.

Thus endeth the Anotomie, and followeth the subothomy.

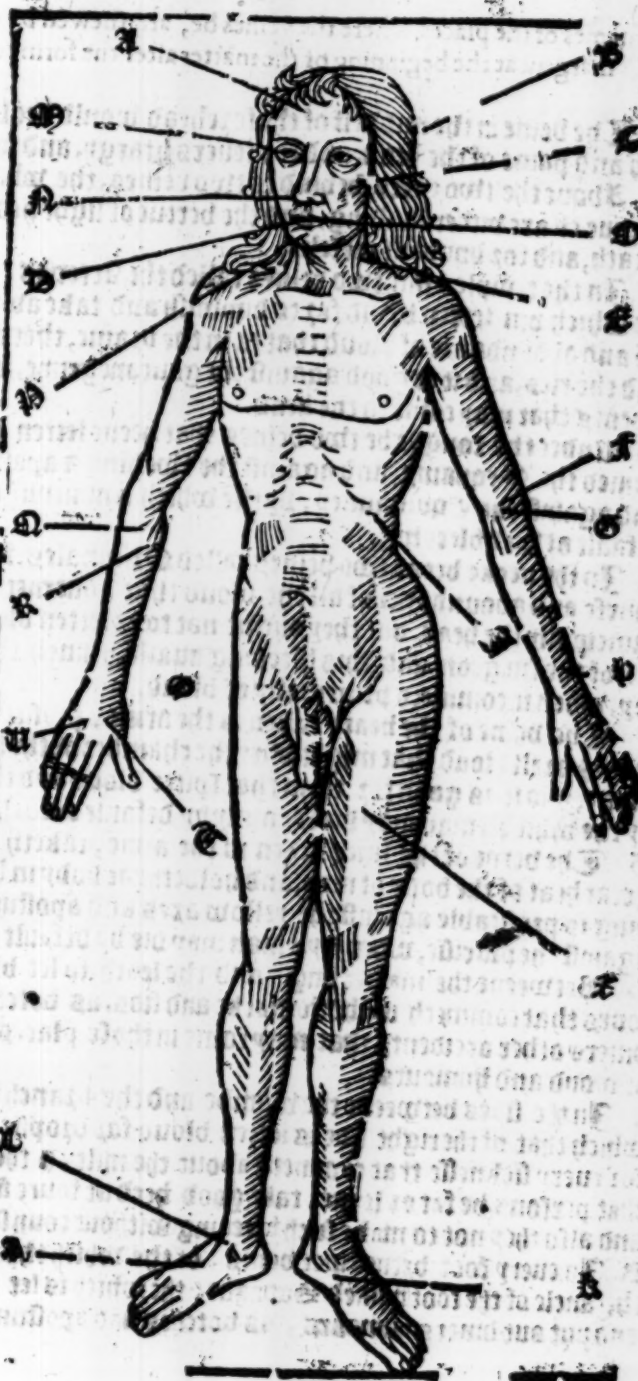
Hereafter followeth the names of the veines, and where they rest,
and how they ought to be letten blood.

Wc

The Shepheards Kalender.



¶ Can you understand by this figure the number of the beines, & the places of a mans body, wherethey
bin and how they ought to be let blood, and no where else, so that it be a naturall way for blood let-
ting, that the person be not hurt, ne at the full. he in the quarter, & that it be in any figure betwixt na-
med good for bleeding, but if that such figure were it that domineth the number of the body blood
should be letten, for then it ought not for to be touched, ne also that it be the figure of the sunne.



The Shepheards Kalender.

The names of the places where the veines be, are shewed by the letters set in the margent at the beginning of the matter after the forme of the picture

- A** The veine in the middelt of the forehead would bee letten bloud for the ach and paine of the head, and for feuers litargy, and for the megrime.
- B** Aboue the two eares behind is two veines, the which be let bloud for to giue clare vnderstanding, and the vertue of light hearing, and for thick breath, and for doubt of meselry.
- C** In the temples bin two veines called the Arteries, for that they pant, the which bin letten bloud for to diminish and take away the great repletion and aboundance of bloud that is in the braine, that might noy the head and the ries, and it is good against the gout, megrime, and diuers other accidents that may come in the head.
- D** Under the tongue be two veines that beene letten bloud for a sicknesse named the Sequauncy, and against the swelling & apostumes of the throat and against the Equinauncy, by the which a man might die sodainly, for default of such bleeding.
- E** In the necke beene two veines called Originales, for that they haue the course and aboundance of all the bloud that gonerneeth the body of man, & principally the head, but they ought not to be letten bloud without counsell of the surgeon, and this bleeding auaileth much to the sicknesse of Leppry, when it commeth principally of bloud.
- F** The veine of the heart taken in the arme, profiteth to take away humours of ill bloud that might hurt the chamber of the heart or the appurtenance, and it is good for them that spitte bloud and that be short wounded, by the which a man may die sodainly by default of such bleeding.
- G** The veine of the liuer taken in the arme, taketh and diminisheth the great heat of the body of man, and holdeth the body in health, and this bleeding is profitable against the yellow axes and apostumes of the liuer, and against the purisie, where by a man may die by default of such bleeding.
- H** Betweene the maister finger and the leach to let bloud, helpeth the dolours that commeth in the stomacke and sides, as botches and apostumes & diuers other accidents that may come in those places by great aboundance of bloud and humours.
- I** In the sides betweene the wombe and the branch be two veines, of the which that of the right side is letten bloud for dropsie, & that of the left side for euery sicknesse that commeth about the milt, & they should bleede after that persons be fat or leane, take good heed at foure fingers nile the incision and also they not to make such bleeding without counsell of the surgeon.
- K** In euery foot beene three veins, of the which thefe veins one is vnder the ancle of the foot named Sophane, the which is let bloud for to diminish and put out diuers humours, as botches and apostumes that commeth about

The Shepheards Kalender.

about the groynes, and it profiteth much to women for to cause their menstruositie to discend and to fixe the emoroydes, that commeth in the secret places, and such other like.

L Betweene the worst of the foote and the great toe is a veine the which is letten bloud for diuers sicknelles and inconueniences, as the pestilence, that taketh a person sodainely by the great superabundance of humours, and this bleeding must be made within a naturall day, that is to wit, within xxiii. houres after that the sicknesse is taken of the patient, and befoze the feuer come on him, and this bleeding ought to be done after the compul-
lence of the patient.

M In the Angles of the eyes be two veines, the which be let bloud for the rednes of the eyes, or water that runneth continually, and for diuers other sicknelles that may happen and come by ouer great aboundance of humours and bloud.

N In the veine of the end of the nose is made a bleeding, the which is good for a red pimpeled face, as be red drops, pustules, smal scabbes, and other infections of the heart, that may come therein by the great repletion and aboundance of bloud and humours, and it auaieth against popeled noses, and other semblable sicknes.

O In the mouth in the gummies be foure veines, that is to wit, two a-
boue and two beneath, the which be let bloud for the chaling and canker in the mouth, and for toothach.

P Betweene the lip and the chinne is a veine that is letten bloud to giue amendment to them that haue an euill breast.

Q In each arme be foure veines, of the which the veine of the head is the highest, the second next, is from the heart, the thirde is of the liuer, and the fourth is from the milt, otherwise called the low liuer veine.

R The veine in the head taken in the arme, ought to bleede for to take a-
way the great repletion & aboundance of bloud that may annoy the head, the eyes, and the bzaire, and auaieth greatly for transmutable heats, and swellings of the throat, and to them that hath swollen faces and red, and to diuers other sicknelles that may fall by too great aboundance of bloud,

S The veine of the milt, otherwise called the low veine should bleede a-
gainst all feuer tertians, and quarteynes, and it ought to be made a large and lesse deepe wound then in any other veine, for feare of wind that it may gather, and for more incouenience, for feare of a sinew that is vader it, that is called the Lezard.

T In each hand be three veines, whereof that aboue the thumbe ought to bleede, to take away the great heat of the visage, and for the thicke bloud and humours that be in the head, this veine euacueth moze then that of the arme.

V Betweene the litle finger and the lech finger is letting of bloud, that a-
uaileth greatly against feuer tertians & quartaines, and against flumes, &
diuers

The Shepheards Kalender.

diuers other lettings that commeth to the pappes and to the milt.

r In each thigh is a veine, of the which the bleeding auaileth against the dolours and swellings of the genitours, and for to auoyd and drie out of a mans body humours that be in the groines.

y The veine that is vnder the ancle of the foote without, named Sciat, of the which the bleeding is much worth against the pains of the branches, and for to make depart and issue diuers humours, which would assemble in the sayd place, and auaileth greatly to women for to restraine their menstruosity when they haue too great aboundance.

Thus endeth the Anotomy and Flubothomy of the humane bodyes, and how one should vnderstand them.



Ere before we haue sayde of the regard of planets vppon the parts of man, and the diuision and number of the bones of mans body, and now followeth to knowe when any man is whole or sicke, or disposed in any wise to sicknesse. Wherefore three things beene, by the which Shepheards know when a man is whole or sicke, or disposed to sicknesse. If he be whole, to maintaine and keepe him, if he be sicke, to searce remedie to heale him. If he be disposed to sicknesse, to keepe him that he fall not therein. And to know each of the sayde three things, the Shepheards put diuers signes. Health properly temperance, accord, and equalitie of the four equalities of man, which be, hot, cold, drie, and moist. The which when they be well tempered and equall, that one surmounteth not the other, then the body of man is whole. But when they be vnequall and mistempered, that one dommeth ouer another, then a man is sicke, or disposed to sicknesse, and they be the qualities that the bodies holdeth of the elements; that they be made and composed of, that is to wit, of the fire heat, of the water cold, of the ayre moist, and of the earth dry. The which qualities when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dyeth, and the soule departeth.

Signes by the which Shepheards know a man whole and well disposed in his body. Chap. xxv.

The first signe whereby Shepheards know a man to be whole, and well disposed in his body, is when he eateth and drinketh well after the conuenance of the hunger and thirst that hee hath without making exesse. Also when hee digesteth lightly, and when that he hath eaten and drunken emperbeth and greeneth not his stomack. Also when he feelleth good sauour and appetite in that he eateth & drinketh. Also when he is hungry and thirsty at the houres that they ought to eate & drink. And when he reioysseth him

The Shepheards Kalender.

him with merry folke. And when they play gladly any play of recreation, with fellows of merry courage. Also when he playeth gladly in fields and woods, to take the sweete aire, and sport in meadowes by waters sides. Also when he eateth gladly, & with good appetite, of butter, cheese, slawmes, sheepes milke without leauing any thing in his dish to sende to the almshouse. And when he sleepeth well without drauing dreame of his marchandise. Also when he feeleth him light, and that he walketh well. Also when he sweareth soone, and that sweareth little or nothing. And when he is neither too fat nor too leane. Also when he hath good colour in his face, and that his wittes beene all well disposed for to do their operations, as his eyes for to see, his eares to heare, his nose to smell, &c. And thus we leaue off the conuenance of age, the disposition of the body, and also the time. Of other signes I say nothing, but these be the most common, and that oughte to suffice for Shepheards to know the signes of heath,

Signes opposite to the precedents, by the which Shepheards
know when they or other beene sicke.



First, when he may not well eate, ne drinke, or that they haue none appetite to eate at dinner or supper, or when he findeth no sauour in that hee eateth and drinketh, or that he is hungry and may not eate, when his digestion is not good, or that it be too long. Also when he goeth not to the chamber moderately as he ought to do. Also when he is heauy and sad in ioyous companies, when sicknes causeth a man to be thoughtfull. Semblably, when he may not sleepe nor take his rest aright and at due houres. Also when his members beene heauy, as his head, his leggs, and his armes. And also when he may not walke easily and lightly, and that he sheweth not often, & his colour is pale and yellowe, or when his wits, as his eyes, his eares, and the other do not kindly their operations. In likewise when he may not labour and trauel. Also when he forgetteth lightly that which of necessity ought to be kept in memory, and when he spitten often, or when his nose-thrills aboundeth in superfluous humours. And when he is negligent in his workes, & when his flesh is blowne or swollen, in the visage in his leggs, or his feete, or when his eyes be hollow in his head. These beene the signes that signifieth a man being in sicknesse, and who that hath most of the foresaid signes, most is sicke.

Of other manner of signes almost semblable to them abovesaid, & sheweth the repletion of euill humours, for to be purged of them. Chap. xxvi.

Repletion of euill humours, and disposition of sicknesse, after the opinion of Shepheards, the which repletion is knowne how to purge the
saide

The Shepheards Kalender.

sayd humours that they ingender on sicknes, and bin broken by the signes that followeth. First when a man hath ouer great rednesse in the face, in the handes, or in the nailles, hauing also the veines full of blood, or bleede too much at the nose, or too often, or haue paine in the forehead. Also when the eares soundeth, and when the eyes water or be full of gum, and haue the vnderstanding troubled, and when the poult beateth too fast, and when the belly is long resolute and laxe, and when one hath the sight troubled, and eating without appetite. And all the other signes before saide bin, by the which one may know the body euill disposed, and haue in it corrupt humours, superfluous and euill.

Thus finish the signes, by the which Shepheards know when they bin whole and wel disposed, and other signes opposite, by the which they know when they beene sicke or euill disposed.

A diuision and regime of time, of the which Shepheards vseth, after that the season and time requireth. Chap. xxvii.



Or to remedy the sicknesses and infirmities that a man hath, and to keepe him from them that he doubteth to come. Shepheards say that the time naturally changeth foure times a yeare and so they deuide the yeare into foure quarters, that is, Ver, Summer, harvest, and winter. And in each of these quarters they gouerne them as the season requireth to their mindes, and the better it is for them. And as the season changeth, so change they their manner of liuing and doing, and say that changing of time without taking good heed, often ingendereth infirmities, for that in one time behooueth not to vse some meats that beene good in another time, as that vsed in winter is not good in summer, and so of the other seasons. And for to know the changing of time after the sayde partyes, they consider the course of the sunne by the twelue signes, and say that euerie of the saide foure quarters and seasons dureth thzee moneths, and that the sunne passeth by thzee signes, that is to wit, in prime time by Pisces, Aries, and Taurus, and these be the moneths, february, March, and Aprill, that the earth and trees reioyareth and chargeth with greene leaues & flowers, as it is a pleasure to beholoe. In summer by Gemini, Cancer, and Leo, and the moneths bin May, June and Iuly, that the fruites of the earth groweth and ripeneth. In harvest by Virgo, Libra, and Scorpio, and the moneths bin August, September, and October, that the earth and trees dischargeth fruits and leaues and that time each selleth and gathereth the fruites. In winter by Sagittarius, Capricornus, and Aquarius, and the moneths beene Nouember, December, and Ianuary, that the earth and trees beene as dead and vnclouted, of leaues, fruites, and of all greenesse. After the which foure seasons. Shepheards deuise the time that man may liue in foure ages

The Shepheards Kalender.

ages, as youth, strength, age, and decrepity, and bin likened to the four se-
sons of the yeare: That is to wit, youth to Springe time, that is, hotte and
moist, and as the heabtes and trees of the Earth growe, so dooth Man in
youth, vnto xxv. yeares, grow of body, in strength, beaurty and vigoꝝ. For ce
is likened vnto summer, hot and dry, and the body of man is in his force and
vigoꝝ, and entripeth vnto xlv. yeares. Age is compared to the time of har-
uest, cold and dry, that man leaueth off growing and feebleth, and chinketh
how to gather and spare for fear of default and need when as he cometh
to skeloping age, and dureth to lvi. yeares. Decrepity, is likened vnto the
season of winter, cold and humide by aboundance of colde humours, and
default of Naturall heate: in which time, man spendeth that which he had
gathered and kept in the time passed, and if he haue spared nothing, he a-
bideth poore and naked, as the Earth and Trees, and dureth vnto lxi.
yeares or moze. Springe time is hotte and moist, Nature of ayre, and com-
plexion of the sanguine. Summer is hot and drie, Nature of fire, and com-
plexion of chollericke. Haruest is cold and dry, nature of earth and comple-
xion of the melancholy. Winter is cold and moist, nature of water, comple-
xion of the flegmaticke: when complexion is well proportioned, it feeleth
it self better disposed in the time semblable to it, then it doth in other times.
But for that euery man is not wel complexioned, they ought to do as shep-
heards do, that is, to take regiment to keepe themselves after the seasons,
and gouerneth them by their ensignements and teachings, which they vse
in euery quarter of the yeare, to liue the longer, wiselier, and merrily.

¶ The regiment for Prime time, March, Aprill, and May.

In prime time, Shepheards keepe themselves meetely well cloathed, not
ouer cold, nor ouer hot, as with Linsey wolsey, Doublets of fustian, and
Gownes of a meetly length, furred with Lambe most commonly. In this
time, is good lettingt bloud, to auoid the euill humours that were gathered
in the winter time. If sicknesse doo happen in prime time, it is not of his
nature, but proceedeth of the humours gathered in the winter passed. Prime
time is a temperate time to take Medicines for them that be corporate and
full of thicke humours to purge them. In this time, they ought to eate
light meats, which do refressh, as Chickens, Kids with Aserupee, Borage,
Beets, polkes of Egges, Egges in Doone shine, Rothes, Peaches, pic-
kerels, and all scaled fish. Drink temperat wine, Beer or Ale, so that they
be not too strong, ne ouersweet: for in this time al sweet things ought not
to be used: and a man ought to sleepe long in the Morning, and not on the
day. The shepherds haue a generall rule of custome for all seasons that a-
uaileth much against all infirmities and sickneses, that is, not to leese his
appetite for eating, and neuer to eate without hunger. Also they say, that al
maner of flesh and fi sh is better roasted then sodden, and if they be sodden, to
boyle

The Shepheards Kalender.

bydile them on a Steedpion, or on the coales; and they bin the moze wholesome.

The regiment for the time of Summer, Iune, Iuly, and August.

The shepheards in summer bin cloathed with light gownes and single their shirts and shrets that they lie in bee linnen, for of all cloathes it is the coldest, they haue Doublts of Silke or ley, or of canuas manerly made, and they eate light meats, as Chickens with veruice, young hares, Rabbits, Lettuse, Purselaine, Melons, Cowpes, Cucumbers, peares, plums; and such fish as are asoynamed. And also they eate of meats that do refresh. Also they eate little and often, they break their fast or dine in the Morning before the sunne arise, and go to supper ere it descend, and they eate often of the aboue said meats, and so wyse for to giue them an appetite. They eate but little salt meats and refraine them fro scratching, they drinke oft fresh water when they be thirsty, saue onely at dinner and supper time, and then do they drinke feeble greene wine, single Beere, or small ale. Also they keepe them fro ouer-great trauell, or ouer-forcing themselves, for in this time is nothing greuouser than chacing. In this season, they eschew the company of women, and they bath them oft in colde water to adwage the heate of their bodie enforced by labours. Alway they haue with them surgercandie, or other Sugar, whereof they take little and often, and each day in the Morning they do force them by coughing and spitting, to voide fleumes, and voide them aboue and below the best that they can, and wash their hands with fresh water, their mouth and blage.

The Regiment for Haruest, September, October, and Nouember.

In Haruest, shepheards bin clothed as in a Prime time, saue their cloths are a little warmer. In this season they vse diligence to purge and cleanse themselves, bleeding also to temper the humours of their bodie: for it is the contagiousnest season of the yeare, in the which perillous infirmities happen, and therefore they eate good and wholesom food, as Capons, Hens, young Pigeons that beginne to flie, and drinke good wines, and other good Drinckes without making exesse. In this season, they refraine eating of fruits, for it is a dangerous season for agues: and they say, that he had neuer ague that neuer eat fruit. In this season they drinke no water, and they put no part of them in cold water, but their hands a face. They keepe their hands fro colde in the night and morning, and sleepe not in the noone time, and refraine ouer-great trauell, and endure not too much hunger, ne thirst, but eate in due season, and not when their Watres be full.

The

The Shepheards Kalender.

¶ The regiment for Winter, December, Ianuary, and Februarie.



The Shepheards in winter are clothed in thicke gowens of rough cloth he shorne well furred with foxe. For it is the warmest furring that is. and cats, conneis, lambes, and diuers other thicke fures that be good and wholesome. In the winter shepheards do eate beefe, porke, brawn of harts, hindes and all kinde of venison, partridges, fescants, hares, fowles of the riuer, and other meates that they loue best: for that is the season of the yeare that nature suffereth greatest plenty of bittell for the naturall heat that is drawen within the body. In this season also they drinke oft strong wines, after their co-plection, bassard or Oley. Twice or thrice in the weeke they vse good spices in their meates. For this is the wholesomest season of all the yeare, in the which chanceth no sicknes, but by great excelle and outrages done to nature, or by euill gouernment. Shepheards say also that Prime time is hot & moist, of the nature of ayre, complection of the sanguine, and that in the same season nature reioyleth, and the pores open, and the bloud spreades through the veines more than another time. Summer is hot & dry, of the nature of fire, and complection of cholerike, when one ought to keepe him fro all things that procure heat, al excelle, and hot meates. Haruest is cold and dry, of the nature of earth, & complection of melancholy, in the which time one ought to keepe him fro doing excelle more than in other times. But winter is cold and moist, of the nature of water, and complection of fleumaticke, then ought a man to keepe him warme and meanly to liue in health.

Here is to be noted, that a man is made of the foure Elements, of which one hath domination alwayes aboue the other: and that man on whom the fyre ruleth is said to be cholerike, that is to say, hot and drye. He on whome the ayre hath rule, is said to be sanguine that is to say, hot and moist. He on whom the water hath gouernance, is said to be cold and moist, that is to say fleumaticke. And he on whom the earth raigeth, is said to be melancholy, that is to say, cold and dry. Of which Complections, more shall be spoken in the beginning of phisnomy.

A regiment of shepheards of certaine things good for the body of man, and of diuers other things opposite to the same. Chap. xxviii.

Good for the braine.

To smell the sauour of muske, and of quibyles, of camamel, to drinke wine measurably, not to eate too much sage, to couer thy head, of the washing of thy hands and feete, measurably walking, measurably sleeping, to heare sweete noyses of Minstrelles or singing, to eate mustard & pepper, to smel the red rose, and wash thy temples with water of red Roses.

The Shepherds Kalender.

Euill for the braine.

All maner bzaine of beasts, gluttony, dzunkennes, late supper, to sleepe much after meate, corrupt ayze, anger, heauines, to vncouer thy heate, to eate softly, too much heate, too much waking, too much walking, milke, cheese, nuts, to eate ere thou be hungry, bathing after meate, onions, garlike, great noise, to smell to a white rose, and much stirring.

Good for the eyes.

The red rose, veruaine, reu, fenell, salendine, enfrage, pympernell, oculi Christi, to plunge thine eyes in cleare water, oft to looke on greene colour, measurable sleepe, to looke in a faire glasse, oft to wash thy hands and feete, make the stomacke wel deified, and to looke oft on gold also.

Euill for the eyes.

Powder garlike, onions, hunger, leekes, waking, and winde, hot ayze, colde ayze, dzunkennesse, gluttony, milke, cheese, much beholding of bright things, as well white as red mustard, anone to sleepe after meate, too much sleeping, too much waking, too much letting of bloud, cole-woztes, smoake, all thing that is peppered, lechery, and hot fire befoze the sight, euill baken bread, dust, too much weeping: all this is euill for the eyes.

Good for the throat.

Hony, sugar, butter with a little salt licozas, to suppe soft egges, Ilope, meane maner of eating and dzinking, and sugarcandy, this is good for the throate.

Euill for the throate.

Mustard, much lying vpon the breast, pepper, anger, all fixed meates, & all things roasted, lechery, much walking, too much rest, much dzinke, much thirst, much running, smoake of insence, olde cheese, heate oz colde, and all sowze things are naught for the throate.

Good for the heart.

Saffron, bozage, laughing, ioy, muske, cloues, galingale, nutmegs, the red rose, the violet, sugar, maces, befoze all other things.

Euill for the heart.

Beanes, peason, leekes, garlike, onions, heauines, anger, Dzead, too much businesse, trauell, to dzinke cold water after laboz, euill tidings.

Good for the stomacke.

Red mints, red roses, cumin, sugar, sage, woyme wood, calimite, to vomit euery quarter once, great hunger euery day, to stand after meate, and often walking after meales, euery cold thing, galingale, nutmegs, vinegar, pepper, and measurable sleepe.

Euill for the stomacke.

All sweete things, for they make the stomacke to swell, nuts, old cheese, milke, hony, marow bones that be not well sodden, to eate ere thou be hungry, to eate many sort of meats at one sitting, to dzinke oz thou be a thirst
to

The Shepheards Kalender.

to eate bread that is not well baken, and al raw flesh, stinken, heuinesse, and dzead, thought, ouer great tranell, sloping, falling, and all fride meates, too much bathing after meate, and too much casting, eate when thou art ouer hot either of feuer or traile, all milke of beasts is euill saue of goats.

For ach of the wombe.

Take tansie, rebo, and sothern wood, and eate it with salt fasting when thou art afret, and it will do it away.

For to restore the liuer.

Take a quantiry of wild tansie, and stampe it, and drinke it with woine or ale nine dayes or more, and he shall amende.

For fathies about a mans heart.

Take the iuyce of fenell and hony, and seeth them both together till that it be hard, and eate it at euen and mozne, and it shall auoyd soone.

For hardnesse of the wombe.

Take two sponesfull of the iuyce of pyre leaues, and drinke thereof thre tines on the day, and thou shalt be whole.

For winde in the stomacke.

Take cumin, and beat it to powder, and mingle it with redde saing, and drinke it last at night thre dayes, and he shall be whole.

For the dropse.

Take chickweede, elythers, ale, and orenrale, and make pottage there with, and vse it nine dayes, and euery day fresh, and he shall be whole.

A good drinke for the Pestilence.

For the pestilence take and wash cleane a Lilly roote and baple it in white wine, till the one halfe be wasted, and then giue it the sicke to drinke, and he shall breake out fol of bladders, as he were brent or sealded with hotte water, and they will dze, and the person waie then whole.

Hereafter followeth the foure elements, and the foure complexions of man, & how, and in what time they raigle in man. Chap. xxix.



Air, fire, Earth, and water. The twenty foure houres of the day & the night ruleth Sanguine, Colericke, Melancholicke, & Slegmaticke. Six houres after midnichte bloud hath the mastery, and in the fire houres afore noone chollet raigleth, and fire houres after noone raigleth melancholy, & the houres afore midnichte raigleth the Slegmaticke.

Thus endeth the foure elements, and the foure complexions of man.

Here followeth the gouernance of health, Chap. xxx.

The Shepheards Kalender.



Vo will be whole, and keepe himsef from sick.
 And resist the stroke of pestilence, (neise)
 Let him be glad, and boyde all heauinesse,
 Flee wicked ayres, eschew the pzeence
 Of infect places, causing the violence,
 Drinking good wines, of hole some meates take
 Smell sweete things, and for thy defence,
 Walke in cleane ayre, and eschew the mists blacke.



With boyde stomacke, outward thee not dresse,
 Rising up early, with fire haue sustaine,
 Delight in gardens, for the great sweetnesse,
 To be weil clad, do thy diligence,
 Keepe well thy selfe from inconuenience,
 In stews ne bathes ne soiozne thou make,
 Opening of the pazes, this doth great offence,
 Walke in cleane ayre, and eschew the mists blacke.



Eate no raw flesh for no greedinesse,
 And from fruite keepe thine abstinence,
 Pullets and Chickens for their tendernesse,
 Eate thou with sauce, spare for no expence,
 Vergious, vineger, and the iussuence
 Of hole some spices I dare undertake.
 The Morrow sleepe called golden in sentence,
 Great helpeth against the mists so blacke.



For health of body, couer from cold thy head,
 Eate no raw meates, take good heede heere to.
 Dyrke hole some wine, feed thee on light bread,
 With an appetite rise from thy meate also.
 With women aged fleshly haue not to do,
 Upon thy sleepe, dyrke not of the cuppe.
 Glad toward bed, at morrow both two,
 And ble neuer late for to suppe.



And if it so be, that leaches to thee faste,
 Then take good heed, to ble things that,
 Tempozate diet, tempozate trauaile,
 Not malicious, for none aduersity,
 Weeke in trouble, glad in pouerty,
 Rich with little, content with suffisance.



The Shepheards Kalender.

Neuer grudging, merry like thy degree,
If phylicke lacke, make this thy gouernance.

To every tale shew thou no credence,
Be not too hasty, ne sodainly vengeable.
To pooze folke do thou no violence,
Curtsie of language, of feeding measurable,
On sundry meate not greedy at the table,
In feeding gentle, prudent in daliance,
Close of tongue, of word not deceiueable,
To say the best set alway thy pleasure.

Haue in hate mouthes that bin double,
Suffer at thy Table no detraction,
Haue despight of folke that make trouble,
Of false rauinours and adulation.
Within thy place suffer no diuision
With thy household, it shall cause increase
Of all welfare, prosperity and foylan,
With thy neighbors liue in rest and peace.

Be cleanly, glad after thy estate,
Pass not thy bonds, keepe thy promise blie,
With thzee folke be not at debate,
First with thy better, beware for to strue,
Against thy fellow no quarrell to contriue,
With thy subiect to strue it were shame,
Wherefore I counsell, pursue all thy life,
To liue in peace, and get thee a good name,

Fire at morrow, and toward bed at Eue,
Against mistis blacke, and ayze of pestilence,
Betimes at sernice, thou shalt the better cheue,
First at thy rising, to God do reuerence,
Visit the pooze with entire diligence,
On all needy haue compassion,
And God shall send grace and influence,
Thee to encrease, and thy possession.

Suffer no surfeters in thy house at night,
Ware of suppers, and great excelle,
Of nodding heads, and candle light,



The Shepheards Kalender.



Of slouth at morrow, and slumbering idlenesse,
Which of all vices is cheefe protectresse,
Doide of all drunkennesse, lyars and lecherous,
Of all vnthriftie exile, the Distresse,
That is to say, dice, playes, and hazardours.

After meate beware, make not to long sleepe,
Head, foot and stomacke preserue aye from cold,
Be not too pensine, of thought take no keepe.
After thy rent gouerne thy household,
Suffer in time, in thy right hand be bold.
Swear none other man to beguile,
In youth be lusty, and sad when thou art old,
No worldly ioy lasteth but a while.



Dine not at morrow before thine appetite,
Cleare ayre and walking maketh good digestion
Between meals drinke not for no forward delight
But thirst or trauell giue thee occasion,
Ouer salt meat doth great oppression
To feeble stomackes when they cannot refraine,
For nothing contrarie to their complexion,
Of greedie hands the stomacke hath great paine.

Thus in two things standeth all thy wealch
Of soule and bodie, who list them sue,
Moderate foode giueth to man his health,
And all surfets then he doth eschew,
And charity to soule is due.
This receit bought is of no Apothecarie,
Of Maister Anthony, nor of Maister Hue,
To all indifferent riches dictary.

Nescio



The Shepherds Kalender.

Nescio quo cetula lenta papauere dormit
 Mensque creatorem nescit iniqua suum :
 En iterum toto lingua crucifigitur orbe,
 En iterum patitur dira flagella deus.
 Factorem factura suum stimulantque tyrannum;
 Delectis factis deserit orba suis,
 Inde fames venit, inde discordia regum,
 Inde caneneis prædatisque sumus,
 Inde premit gladius carnalis spiritualem,
 Et vices conuersa spiritualis eum,
 Hinc subitos Atropos prædatrix occupat artus,
 Nec finit ut doleat peniter atque miser.
 Iure vides igitur quam testaligamina nectit,
 Immundus mundus hæc duo verba simul.

Thus endeth the Philicke and regiment of health
 of Shepherds.



Celum

The Shepheards Kalender.

Cœlum celi Domini, terram autem dedit filijs hominum. Non mortui laudabunt te Domine, neque omnes qui descendunt in infernum. Sed nos qui uiuimus Benedicemus Domino. Quoniam uidebimus cœlos tuos opera digitorum tuorum, lunam & stellas quæ tu fundasti. Quia subiecisti omnia sub pedibus nostris, oues & boues vniuersas, insuper & pecora campi, volucres cœli & pisces maris qui perambulant semitas maris. Domine Dominus noster, quam admirabile est nomen tuum in vniuersa terra.

Heere followeth the Shepheards Astrologie. Chap. xxxi.



Who that will as shepheards that keepeth sheepe in the feldes without knowing any Letter, saue only by some figures that they make in little Tables of Wood, haue knowledge of the moouings and properties of the heauens. And diuers other things contained in this present composur & Kalender of shepherds, the which is extract and composed out of their kalender & put in letters, so that each may comprise & know as they the things aboue said. First one ought to know what the figure is, the dispositiō of the world, the number and order of the Elements, and the moouings of the skies appertaineth to be knowne of euery man of free condition, and noble engin. For it is a fayre thing, delectable, profitable, and honest, and therewith it is necessarie to haue diuers other knowledges, in especiall for the Astrologie of Shepheards, which sheweth how the world is as round as a bal. And after wise-men say, there is nothing so round as it. For it is rounder then any thing artificiall. And moresoer, in this world we see nothing, ne neuer shall, that is so iust and egall round as it selfe is, and is composed of the heauen, and the foute elements in fīue principall parts. After that, a person ought to know that the earth is in the middle of the world, for it is the heaviest Element. Upon the earth is the water or the sea, but it couereth not al the earth to the end that men and beasts may liue therein, and the part that is vncouered is cald the face of the earth, for it is as the face of a man alwaies vncouered, & the part that is couered with watet, is as the body of man, that is cloathed and hid. On the water is the ayre, that incloseth the earth and the water, and is deuided into three Regions, one is low, wheteas inhabiteth beasts and birds; another meane, where as bin the cloudes, the which maketh the impressiōs, as lighnings, thunder, and other, & is alway cold: the third is the highest, wheteas is neither wind nor raine, nor tempest, nor other impressiōs, & there be some Mountaines that attaineth vnto it, as is Olympus,

The Shepheards Kalender.

Olimpus that reacheth the highest region of the ayre, and the element of fire mounteth vnto the skie, & the elements sustaineth the skies, as the pillars of a house. Of such mountains is one in Affricke named Atlas.

After that is the element of fire, that is neyther flame ne coles; but is pure and inuisible, for the great brightnesse, for so much as the water is more cleare and light then the earth, and the ayre more cleare and light then the water, of so much the fire is more cleare, light, and faster then the ayre, and the skies in equipolent been clearer, lighter, and faster then the fire. the which turneth with the moouings of the heauens, and the next region of the ayre also, in the which is ingendered comets, the which beene called starres, for that they beene shining and mooueth as starres. After the saying of some Shepheards, the fire is inuisible, for his subtilty and not for his clearenesse, forasmuch as a thing is more cleare, of so much it is the more visibible, for wee see the skies well, but not the fire, for it is ouermuch more subtil then the ayre that is inuisible, for the same cause the earth and the water beene thicke, and therefore they be inuisible. The skies be neither properly heauy ne light, hard, ne soft, cleare, ne darke, hot, ne cold, sweete, ne souer, colour ne sounne, ne such other qualities, saue that they beene hot in vertue, for they may cause heat beere beueach by their lights moouings and influences, and bee improperly hard, for they may not bee deuied, ne broken. And also, they be inproperly colours of light in some parts, and beene thicke, as in the parties of the Starres. In the which, there may no starre, ne other partie be adusted and put to, nor none may bee diminshed, ne taken away, and they may neither encrease, ne waxe lesse, nor be of other figure then round, ne they may not change, ne payze, ne waxe olde, ne bee corrupted, ne altered, but in light onely as in time of the Eclipse of the Sunne and Moone, ne they may not rest and stand still, ne turne any other way, later ne sooner, in part ne in all, ne behaue them otherwise, then after their common course, but by Miracle Diuine, and therefore the Starres and Skies be of another Nature, then the Elements and the things of them composed, the which be intransmutable and corruptible. The Elements and all things of them composed, be enclosed within the first Skie, as the yolk of an Egge, is enclosed within the white, and the first Skie is enclosed of the second, and the second in the third, and the thirde in the fourth, and so of the other. The first Skie, next the Elements, is the Skie of the Moone, then is the Skie of Mercury. And next, is the Skie of Venus, then is the Skie of the Sunne, then is the Skie of Mars, then that of Jupiter, and after it of Saturne. And thus beene the Skies of the planets after their order. The eighth skie, is of the Starres fixed, and beene called so, for that they mooue more regularly, and after one guise then the planets do. Then aboue, that is the first mobile: in the which, nothing appeareth, that Shepheards may see.

Some shepheards say, that aboue this ninth skie, is one Immobile, for it turneth not, and aboue that is one of Crisall, ouer the which is the Skie imperiall

The Shepheards Kalender.

imperiall, in the which is the throne of God, of the which skie Shepheards ought not to sprake, but onely of the first mobile, and that it containeth all together called the world. Of one thing they marvaile much, that is, h. w. God hath distributed the stais; that he hath put none in the ninth skie, and hath put so many in the eight skie, that they may not be numbered; and in each of the other seven but one onely, in calling the sunne and the moone starres, as appeareth in the figure heereafter.



Hereafter the great maister Shepheard sheweth more plainly of the foure elements, and of the similitude of the earth, and how that euerie planet is one about another, and telleth which of them be masculine, as these five, Saturne, Jupiter, Mars, Sol, and Mercury. And of two feminine, as Venus and Luna. And which of them is northerly and southerly, and which beene orientall or occidentall.

Of the mouings of the skies and planets, Chap. xxxii.

Some



The Shepheards Kalender.



Some moouings bin of the skie and planets that exceedeth the vnderstanding of shepheards, as the moouing of the firmanēt, in the which bin the starres against the first mobile in an hundred yeare one degree, and the moouing of the planets in their eclipses, of the which how wel the Shepheards be not ignorant of all, yet t^ey make no mention here, for it sufficeth t^he onely of two, wher- of the one is from orient into occident aboue the earth, and from occident in the orient, vnder it, that is called the diurnall moouing, that is to say, that it maketh from day to day, xiiii. houres, by the which mouing the ninth skie, that is the first mobile, draweth after, and maketh the other skies to turne that bin vnder it. The other moouing is the seauen planets, and is from occident to orient aboue the earth, and from orient into the occident vnder it, and is contrary to the first, and beene the two moouings that
Shep-

The Shepheards Kalender.

Shepheards knowledgeth, and how wel they bin opposites, yet they moue continually, and bin possible, as it shewed by example. If a ship on the sea came from orient into occident, and that he of his owne mouing went in the ship softly toward orient, this man should moue a double mouing, whereof one should be of the ship and of himselfe together, and the other should be of his owne mouing, that he maketh softly toward orient. Semblably the planets bin transported with their sky from orient to occident by the diurnall mouing of the first mobile, but latter & otherwise then the fixed starres, by that that each planet hath his proper moouing, contrary to the mouing of the starres, for the Moone maketh a course lesse in a moneth about the earth, then a star fixed, and the sunne a course lesse in a yeare, and the other planets in certaine time, each after the quantitie of his moouing. Thus it appeareth that the planets moue two moouings, some shepheards suppose by imagination that all the skies ceased to moue by the dayly mouing, the Moone would make a course in going from the occident into the orient, in as much time as lasteth now xxvii. daies and eight houres, and Mercury, Venus, and Sol would make in manner course in the space of a yeare, and Mars in two yeare or there about, and Saturne in thirti yeare or there about. For now they make their course or reuolutions, and accomplish their proper moouings in the time here named. The proper moouings of Planets is not straight from occident to orient, but it is as sideway, and Shepheards see them sensibly, for whē they see the moone before a star one night, the second or thir d night it is behind, not straight toward orient, but shal be drawed one time toward Septentrion and another time toward Middy, and this is because of the latitude of the zodiacke, in y^e which be the twelue signes vnder whom the Planets raigeth.



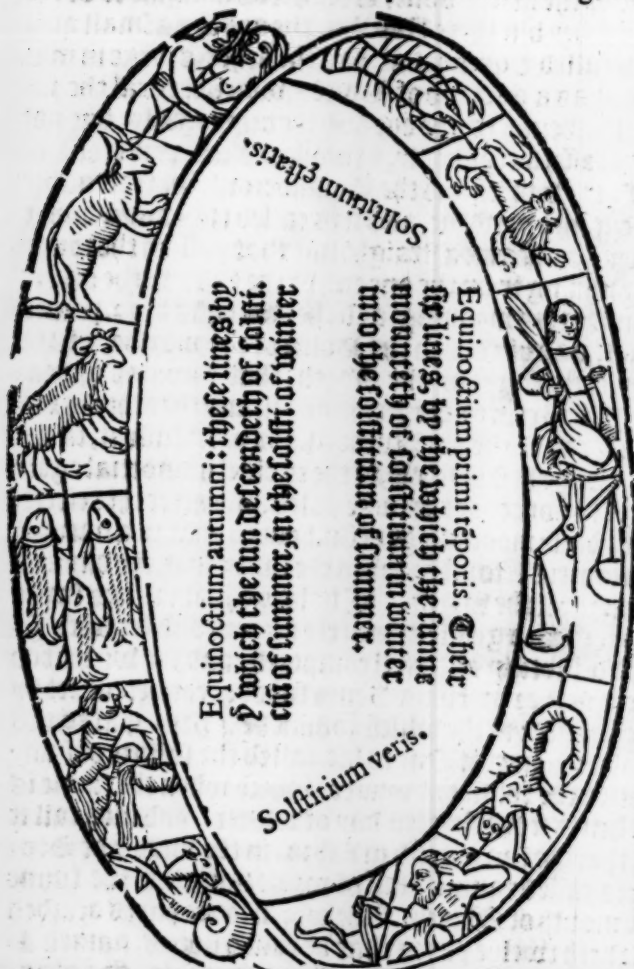
Of the equinoctiall and zodiacke that be in the twelue skies, that
containeth the firmament vnder it. Chap. xxxiii.

The Shepherds Kalender.

In the conceaue of the first Mobile, Shepherds imagine to be the two circles, and they bin there Royally. the one is as small as a thred, and it is called Equinoctial, and the other is large in manner of a girdle, or as a garland of flowers, which they call the zodiacke, and these two circles deuideth the one and the other egally, but not straight. For the zodiacke crosseth crookedly, & the places wh. re it crosse. h. bin said Equinoctials. For to vnderstand the Equinoctiall, we see sensibly all the skie turn from orient into occident, and it is called the daily moouing of diurnall, then ought one to imagine a straight line that passeth thorough the middle of the earth, coming from the one end of the Skie to the other: about the which line is made this moouing, and the two ends bin 2. points in the sky that moueth not, and bin called the Poles of the worlde, of the which one is ouer vs, by the Starre of the North, that alwayes appeareth vnto vs, and is the Pole Artike or Septentrionall, and the other is vnder the earth, alwayes hid, called the pole Antartike or pole Austral, in the middelt of the which pole, in the first Mobile, is the circle Equinoctial egally befoze in the part, as in the other of the same poles, and after this circle, is made and measured the daily moouing of xiiii. houres, that is a natural day, and it is called Equinoctiall, for that when the sun is in it, the day and the night bin equall thorough all the worlde. The large Zodiacke as sayde is in the first mobile, also it is as a girdle mannerly figured and set with Images of signes intrailed subtilly and well composed, and set with fixed starres, as shining Carbuncle or precious Gems ful of great vertue, set by the mistris, right nobly adoznd: in the which zodiack be 4 principal points that deuideth themequally in 4 parts. One is hic, called the solstice of summer, another is low, called the solstice of winter. Which when the sunne is entered in Capricorne, then is it the shorrest day of winter, and men call it equinoctiall of haruest, that the sun entreth in Libra, in the month of September. And the other is called equinoctiall of prime time that the sunne entereth in Aries, in the month of March. The which foure parts deuided each in equall parts, maketh twelue pares that be called signes, named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Aries beginneth in the Equinoctiall, and crosseth the Zodiacke, and when the sun is there, it beginneth to decline, that is to say, approaching Septentrion, and towarde vs it extendeth to the orient. Then is Taurus second Gemini the third, and so of other as the figure hereafter sheweth. Also every signe is deuided in 30. degrees, and be in the zodiacke ccc. 50. degrees, and every degree deuided by 60. minutes, every minute in 60. seconds, every second into 60. thirds, and this diuision sufficeth for Shepherds.

The Shepherds Kalender.

Heere followeth the Story of the twelue signes. Chap: xxxij.



Shepherds know-
sledegeth a subtile
variation in the
skies, & is for 3. stars
fixed, be not vnder the
same Degrees of the
Zodiacke, that they
were created, because
of the moouing of the
firmament, the which
beene against the first
Mobile, in an hundre-
d year of one degree
for the which muta-
tio, the sun may haue
other regard to a star,
and other significati-
on, then it had in the
time passed, and also
when the books were
made, for that the star
hath changed his de-
gree or signe, vnder
which it was.

And this often times
causeth them to make
prognostications and
iudgments comming
to fayle.

All the circles of the
sky, bin narrow and small, except the zodiacke, which is large, and contai-
neth in length three hundred and threescore degrees, & of largenesse twelue,
the which largenesse is diuided by the middle, six degrees on the one signe,
and sixe on the other. and this diuision is made by a line, named Ecliptike,
and is the way of the sunne, for the sunne neuer departeth vnder that line, &
thus it is alway in the middle of the zodiacke, but the other planets beene al-
wayes on the one side, or of the other of the saide line, saue when they beene
the head or in the taile of the Dragon, as the Moone that passeth twice in
a moneth, and it happen when it reneweth it is Eclipse of the Sun, and if
it happen the full Moone, and that it be right vnder the nady of the sunne,
it is generall Eclipse, and if it be but a part, it is not seen: when it is Eclipse
of

The Shepheards Kalender.

of the sunne, it is not generall throught all the climates, but onely in some, but when it is eclipse of the Moone, it is generall ouer all.

Of two great circles, that is to say, one Meridian, and the other Oryson, that intersequeth the one the other, and crosseth directly.

Meridian is a great circle imagined on the Skie, which passeth by the poles of the world, & by the point of the sky right ouer our head, the which is called Zenich, and when the sunne is come ouer from Orient vnto that circle, it is midday, and therfore it is called Meridian, and the halfe of that circle is ouer the earth, and the other vnder it, that passeth by the point of midnight, directly opposite to Zenich, and when the Sunne toucheth the part of the circle, it is miynight, & if a man goe toward orient or occident, he hath new Meridian, and therfore it is looner midday to them that bee toward Orient, then to other: if a man stand still, his Meridian is one still, or if he go toward midday or septentrion, but if hee shre, hee hath other Zenich, and these two circles crosseth directly: orizon is a great circle that diuiderh the part of the sky that we see, from that we see not. And Shepheards say, that if a man were in a plaine Countrey, hee should see iustlie halfe of the skie, which they call their em: sphere, that is to say, halfe sphear, & orizon is ioyning nigh to the earth, of the which orizon, the entrie is the middle, & is the place in the which we haue bin: thus each is alwaies in the midst of his orizon & zenich is the pole, & as a man transporeth him from one place to another, he is in the other places against the sky, & hath other Zenich and other orizon, all orizon is right other oblike. They haue right orizon that abideth vnder the Equinoctiall, and haue their Zenych in the Equinoctiall, for their Oryson intersequeth and deuiderh the Equinoctiall, cuen by the two poles of the world, in such wise, that none of the poles of the world is raised aboue their orizon, ne depnyed vnder it but they that habit other where then vnder the equinoctiall haue their Oryson oblike, for they orizon followeth and diuiderh the Equinoctiall doe way, and not right, and there appeareth to them of all times, one of the poles of the world, raised aboue their orizon, and the other beens ever hidde, so that they see them not, more or lesse after diuers habitations. and after that they bee of latitude from the Equinoctiall, and the more that the one pole is raised, the more is the orizon oblike, and the other pole depnyed, and is to wit, that there is as much distance from the orizon to the pole, as is from the Zenich to the Equinoctiall and that zenich is the fourth part of Meridian, or the middell of the bow diurnall, of the which the two ends bee on the Oryson. And also that of the Pole vnto the Equinoctiall, is the fourth part of all the roundnesse of the skies, and also of the Meridian circle, li. h it passeth by the poles, and crosseth the Equinoctiall directly. Example of the orizon of Paris after the opinion of Shepheards, ouer the which Oryson they say

A

that

The Shepheards Kalender.

that the pole is raised xlj. degrees, wherefoze they say also, that from the zenich of Paris vnto the equinoctiall bee xlj. degrees, and that from the orizon vnto the zenich, is the fourth part of the Meridian circle, bee lxxx. degrees, and from the pole to the zenich be xli. degrees, and from the pole vnto the solstice of summer bee lxii. degrees, and from the solstice vnto the equinoctiall bin xxiii. degrees, there be from the pole vnto the equinoctiall lxxx. degrees, and is the fourth part of the roundnesse of the sky: from the equinoctiall vnto the solstice of winter be xxiii. degrees, and from the solstice vnto the orizon xliii. Thus shall the equinoctiall be raised ouer the orizon xli. degrees, and the solstice of summer lxiii. degrees, in the whiche solstice is the sun at the houre of noone the longest day of summer, and then it entereth into Cancer, & is most nearest to our habitable partes that may be. And when the sunne is in the solstice of winter, the shortest day of the yeare at the houre of noone, it entereth into Capricornus, and the saide solstice is not raised ouer the orizon of Paris, but liii. degrees. The which eleuations and risings a man may find plainly, so that he know one onely, and in euery region in likewise after the situation.

Of the two other great circles of the sky, and foure small.

Two great circles bin on the sky, named colours, that diuideth the skies in foure egall parts, and crosseth their selve directly, the one passeth by the poles of the world, and by the two solstices, and the other by the Poles also, and by the two equinoctials. The first small circle is called the circle Arctike, because of the pole zodiack about the pole Arctike, and his like is to his opposite, named the circle Antartike. The other two be named Tropikes, the one of summer, and the other of winter. The Tropike of summer is cause of the solstice of summer, beginning of Cancer, & the Tropike of winter of the solstice of winter, beginning of Capricorne, and bin egally distant one circle from the other. Here ought to bee noted that the distances of the pole arctike, to the circle arctike, and the distance of the Tropik of summer to the equinoctiall, & that of the equinoctiall to the tropike of winter, and from the circle antartike to the pole antartike, are iust equal, ech of xxiii. degrees & an halfe, or thereabout, then the distance from the equinoctiall to the tropike of summer, and from the circle arctike to the pole make together xliii. degrees. The which take away of the quarter betweene the pole and the equinoctiall, whereas bin lxxx. degrees, saue that there abideth xliii. that bin the distance betweene the tropike of winter, and the circle antartike, and these circles beene sayde litle, for they be not so great as the other, neuertheless they bin deuided each by ccc. lx. degrees as the greatest.

Of the rising and resconsing of the signes in the
orizon, Chap. xxxv.

Orizon

The Sepheards Kalender.



Ozison and emisphery differed, for ozison is the circle that deuideth the part of the skie that we see, from that vnder the Earth that we see not. Also ozison is a circle that moueth not, but as we moue from one place to another, but emisphery turns continually for one part riseth and mounteth ouer ozison and the other part resconsleth and entereth vnder it: thus ozison riseth ne resconsleth. Meridian also riseth not, ne resconsleth. Equinoctiall is the diuinaill circle, that riseth & resconsleth regularly, as much in one houre as in another, and all in xiiii. houres: Zodiake the large circle and oblike, whereon the signes been, riseth and resconsleth all on a day natural, but not regularly, for it riseth more in one houre then in another, for that is euer ouer our ozison is oblike, and diuideth the Zodiake in two parts, whereof one is euer ouer our Ozison, and the other vnderneath. Thus halfe of the signs riseth ouer our Ozison every day artificiall, be it short or long and the other halfe by night, wherefore it behoueth, that in the dayes that be shorter then the nights, the signes riseth sooner, and in long daies more at leysure, and thus the zodiake riseth not regularly in these parts as the equinoctiall, but there is Double variation, for halfe of the zodiake, that is from the beginning of Aries vnto the end of Virgo, altogether taketh as much time in rising, as halfe the equinoctiall that is by it, and they beginne to rise in a moment, and end in a moment also. But this halfe of the zodiake riseth sooner in the beginning, and this halfe of the equinoctiall more at leysure, and this is called their obliquement. Also the other halfe of the zodiake, that is from the beginning of Libza vnto the end of Pisces, and halfe of the equinoctiall that is by it, beginneth and loueth to rise together, but the Equinoctiall in that part in the beginning riseth sooner, and the zodiacke more at leysure, and this is called rising directly. And whether that riseth sooner the equinoctiall or the zodiacke, yet alwayes they end together. Example of the two mouings aforesaid, as if two men went from London to Windsor, and departed both together, and that at the beginning the one go fast and the other softly, he that goeth fast should be sooner in the midway then the other, but if he that went fast to the midway go softly and the other fast they shall be both at once in Windsor. Also the halfe of the zodiacke from the beginning to Cancer vnto the end of Sagittary, in rising beares more then halfe of the Equinoctiall, so that this halfe riseth all right, and the other halfe of the Zodiacke riseth oblikely.

Of the diuisions of the earth, and of the Regions.

Chap. xxxvi.

L ii

first

The Shepherds Kalender.



First, ere we speake of the stars, & knowledge that shepherds haue, wee will say of the diuision of the earth, and of the partes after their opinion. wherfore it is to be noted that the earth is round. & therefore as a man goes from one country to another, hee hath other orizon then he had, and there appeareth other parte of the skie, and if a man went from septentrion straght towarde Middy, the pole artike to him shall bee lesse raysted, that is to say, moze nigh appochoing to the earth, and if hee went contrarowise, it should bee moze raysted, that is to say, ap-

pearing higher, and therefore if he went toward midday vnder a meridian wheele, that the pole artike were lesse raysted ouer his orizon by the xxx part of one of the vi. part, of the Arke Meridian, he should passe the xxx part of the vi. parts of halfe the circuite of the earth, & to him the pole shold be lesse raysted by one degree, or to the contrary, till it were moze raysted of one degree, then he should passe one degree of $\frac{1}{2}$ circuite of the earth, of the whych al the degrees together bin ccc lx. And one degree of the earth containety xiii. leagues and an halfe or thereabout, and euery league is ii. Mile. And as the sphere of the sky is deuided by the foure lesse circles sine parties, called Zones, so the earth is deuided into sine regions, whereof the first is betweene the pole artike & the circle artike. The second is between the circle artike and the tropike of summer. The third is between the tropike of summer and the tropike of winter. The fourth is between the Tropike of winter, and the circle Antartike. The fift betweene the circle antartike and the pole Antartike. Of which parts of the earth, some shepherdes say, that the first and the fift bin inhabitable for they ouer-great coldnesse, for they bin too far from the sun. The thyrd $\frac{1}{2}$ is in the middle, is too neare vnder the way of the sun, and is inhabitable for the great heate. The other two parts the second and the fourth, be neither too neare, ne too farre from the sunne, but be moderate in heate and cold, and therefore they bin inhabitable if there be no other letting: and suppose it be true, yet it is not impossible to passe ouerthwart the region, vnder the way of the sunne, called Zone, turned to go from the second to the fourth. For some shepherds would haue passed which would haue shewed it, wherfore they say that there is no region habited but the second, wherein we and all other bin.

Of the variation that is for diuers habitations and Regions of the earth. Chap: xxxvii.

Shepherds

The Shepheards Kalender.

Shepheards say, that if it were possible that the earth were inhabited all about, and pose the case that it were so, first they that inhabit vnder the Equinoctiall haue alwaies the daies & the nights equal, and haue the 2 poles of the world at the two corners of the orizon, & may see all the stars when they see the two poles; and the sunne passeth twice a yeare ouer them, that is, when it passeth by the Equinoctials. Thus the sunne is to them the one halfe of the yeare toward the pole artike, and the other halfe toward the other pole, and therefore they haue two winters in a yeare without great cold: one is when we haue winter, and the other when we haue Summer. Semblably they haue two Summers, one is March, when we haue prime time, and the other in September, when we haue haruest, and by this they haue foure solstices, two hie, when the sun passeth by their zenich, and two low, when it declineth one way or other, and thus they haue foure ymbres or shadowes in a yeare, for when the sunne is in the equinocties twice in the yeare, in the Morning their shadowes be in the occident, and at night in the orient, and then at noone they haue no shadowes, but when the sunne is in the signes septentrionals, their shadowes be toward the parts of the signes Meridionals, and so againward. Secondly, they that inhabit betwene the Equinoctiall and the Tropike of summer, haue in likewise two summers and two winters, and foure shadowes in a yeare, and they haue no difference of the first, saue that they haue longer daies in summer, and shorter in winter, for as the Equinoctiall lengtheneth so likewise both the daies in summer, and in that part of the earth is the first climate, and almost half of the second, and is named Araby, wher in is Ethiopia. Thirdly they that inhabit vnder the Tropike of Summer, haue the sun ouer their heads: and at the day of the solstice of Summer at Noone, they haue their shadowes smaller then we haue, and there is a part of Ethiopia. Fourthly, they that be betwene the Tropike of summer, and the circle Artike, haue longer daies in summer then the aboue said, in as much as they be further from the Equinoctiall, and shorter in winter, and they haue the sunne ouer their heads, ne toward septentrion, and that part of the earth we inhabit. Fifthly, they that inhabit vnder the circle Artike, haue the eclipsike of the zodiake to their Orizon, and when the sun is in the solstice of summer, it re-sonceith not, & thus they haue no night but naturall daies of xxiii. h. ures. Semblably when the sun is in the solstice of winter, it is naturall day when they haue continuall night, and that the sun riseth not to them. Sixtly, they that be betwene the Circle artike, and the pole artike, haue in summer diuers naturall daies, that be to them one day artificiall without any night. And also in winter be many naturall daies, which are to the alwaies night, & the more that it approacheth the pole, the more is the artificiall day of summer long, and dureth in some place a weeke, in other a month, in other two, in other three, in other more, & proportionally the night is greater, for some of the signes be euer on their orizon, and some alwaies vnder, and as long

The Shepheards Kalender.

as the Sunne is in the signes above it is day, & while it is in the signes vnderneath it is night. Seuenthly they that inhabit right vnder the pole, haue the sunne halfe of the yeare on their ozison, and haue continual day, & the other halfe of the yeare continuall night, and the equinoctiall is in their ozison that diuideth the signes, six above & six beneath, wherfoze when the sun is in the signes that be hie, and toward them, they haue continual day: and when it is in the signes toward midday they haue continual night, and thus in a yeare they haue but one day and one night. And as it is said of that part of the earth toward the pole Arctik, a man may vnderstand of the other halfe, and of the habitations toward the pole Antartike.

The diuision of the earth, and of the part inhabited.

Shepheards and other, as they diuide the earth inhabitable in vii. parts that they call climates. The first Diameous. The second Climate Diaciens. The third Dalixandz. The fourth, Diachodes. The fift climate Diaromes. The sixt Daboristines. The seuenth Diaripheos. Of the which, each hath his longitude determined, and the latitude also, and the nearer they bee to the Equinoctiall, the longer they bee, and larger, and proceede in longitude from orient to occident, and in latitude, from midday to septentrion. The first climat after some shepherds containeth in length halfe the circuite of the earth, that is, two hundred thousand and foure hundred mile, and it hath a hundred thousand and two hundred mile of length. The second and so of the other, for the lessing of the earth comming toward Septentrion. To vnderstand what a climate is, after the saying of the Shepheards. A climate is a space of earth equally large, whereof the length is from orient to occident, and the breadth is comming from Midday, and from the earth inhabitable toward the Equinoctiall, drawing to septentrion, as much as an Horologe or cloche changerth not. For in earth habitable the clocks change vii. times in the bredth of the climates. It is of necessity to say that they be seauen, and where the variation of horologes is, there is the diuersity of climates, howbeit that such variation properly ought to be taken in the midst of the climates, and not in the beginning or end, for the proximity and couenance the one of the other. Also one climate hath alwayes a day artificiall of summer, shorter or longer then another climate, and this day sheweth the difference in the midst of euery climate, better then the beginning or end, the which thing wee may sensibly know at eye, and thereby iudge the difference of the climates. And it is to be noted that vnder the Equinoctiall, the dayes and the nights in all times are equall, each of twelue houres, but comming toward septentrion the dayes of summer longeth, & the winter dayes shortned, & the more that one approacheth septentrion, the more waxeth the dayes in such wise, that at the fine of the last climate the daies in summer be longer by three houres &

an

The Shepherds Kalender.

and half, then they be at the beginning of the first, and the pole is more raised by xxxviii. degrees. At the beginning of the first climate, the longest day of summer hath xii. houres and xlv. minutes, and in the pole is raised on the orizon xii. degrees and xlv minutes, and the midst of the climate, the longest day hath xiii. houres, and the pole raised xli. degrees, and the latitude dureth vnto the longest day of summer that is xiii. houres, and xlv minutes, and the pole raised xx. degrees and an halfe, which largenes is ccc. xl. mile of earth. The second climate beginneth at the end of the first, and the midst is there as the day hath 12. houres and an halfe, and the pole is raised ouer the orizon 24 degrees and xlv. minutes. And the latitude dureth vnto there as the longest day hath 13. houres and xlv. minutes, and the pole is raised xxxii. degrees and an halfe, and this largenelle containeth of earth ccc. lxxv. miles iust. The third climate beginneth at the end of the second, and the midst is there as the day hath xiii. houres, and the pole is raised xxx. degrees and xlv. minutes, and the latitude extendeth vnto there as the longest day hath 14. houres, and xv. minutes, and the pole is raised xxxv. degrees, and xl. minutes. The fourth climate at the end of the third, and the midst is there as the longest day hath 24. houres and an halfe, and the pole is raised xvi. degrees and xx. minutes, the latitude dureth vnto there as the longest day hath 13. houres, and xlv. minutes, and the pole is raised xxx. degrees, and the largenelle containeth of earth ccc. mile. The fifth climate at the end of the fourth, and the midst is there as the longest day hath xv. houres, and the pole is raised xli. degrees and xx minutes, and the latitude dureth vnto there as the longest day hath xv. houres, and xv minutes, and the pole is raised 44 degrees and an halfe, and the largenes containeth of earth cc. liii. mile. The sixth climate at the end of the fifth, and the midst is there as the longest day hath xv. houres and an halfe, and the pole is raised on the orizon xlv. degrees, and 23. minutes, of which the largenelle dureth vnto there, as the longest day hath xv. houres and xlv. minutes, which largenelle containeth of earth cc. xii. mile. The seventh climate at the end of the sixth, and the midst is there as the longest day hath xvi. houres, and the pole is raised 48 degrees and xl. minutes, the latitude extendeth vnto there, as the longest day hath xvi. houres and xv. minutes, and the pole is raised 50 degrees and an halfe, and the largenelle of the earth containeth 136 mile.

A marvellous consideration of the great vnderstanding
 If case were after the length of the climates, one might goe about the earth from Orient to Occident by this place, some shepherds say that this compass may almost be made, saying that if a man went this compass in 12. naturall dayes, going regularly toward Occident, and

The Shepheards Kalender.

beganne now at midday, he should passe every day natural the twelfth part of the circuite of the earth, and be xx . degrees, whereof it behoueth that the sun make a course about the earth, and xx . degrees further or her bee returned on the morrow at the meridian of the said man, & so the said man should haue his day and night of $xxvi$. houres, and should be further by the twelfth part of a naturall day than if he rested him, wherefore it followeth of necessity, that in twelue naturall daies the said man should only haue but xi . daies and xi . nights, and somewhat lesse. and that the sun should light him but eleuen times, & resconse eleuen times, for eleuen daies, and eleuen nights, every day & night of $xxvi$. houres, make xii . naturall daies, each day of $xxiii$. houres. In like manner it behoueth that another man that should make his course going toward Orient haue his day and night shorter than a naturall day by ii . houres, then his day and night should be but of twelue houres, then if he made this course in like space, to wit, in twelue daies and somewhat more. Thus if John made the course toward occident, & Peter toward orient, and that Robert abode them at the place whence they departed the one as soone as the other, & that they meete at Robert both together: Peter would say he had ii . daies and ii . nights more than John, & Robert that he had rested a day lesse than Peter, and a day more then John, & Robert that had rested a day lesse than Peter, and a day more than John, howbeit that they haue made this course in xii . naturall daies, or an hundred, or in x year, als one. This is a pleasant consideration among shepherds, how John & Peter arriue one selfe day, put case it were on sonday: John would say it is satterday, Peter would say monday, and Robert would say sunday

Of the Pomell of the skies, a Star named the starre of the North, nere to pole
 And called Septentrionall. Chap: xxxviii.
 As for the abouesaid things, bene will be spent of some starres in particular. And first of them that shepherds call the pomell of the skies, or star of the North, wherefore we ought to knowe, that we see sensibly the line that runneth from Orient to Occident, by the diurnal moving, that is, of the firmament, which is made on two points opposites, that be the poles of the sky, of the which one we see, and that is the pole Arctike, and the other we see not, that is the pole Antartike or of midday, which is alway hid vnder the earth. By the pole Arctike that we see is the starre most approached that shepherds call the pomell of the sky, the which they say is the highest and most stedfast from vs, by the which they haue the knowledg that they haue of the other stars and parts of the sky. The starres that be by the said pomell, go neuer vnder the earth, as be which be the stars that make the chariot and diuers other, but they that be far from it, go sometime vnder the earth, as the sun, the mone, and other planets. Under this pomell directly is the angle of the earth, in the place where against the sun is at the houre of midnight.

The Shepherds Kalender.

Of Andromeda, a starre fixed.

Aries is a signe hot and dry, that governeth the head of man & the face; and the regions, Babylon, Perop, and Araby. And signifieth smal trees; and under him at the xvi. degree, riseth a starre fixed, named Andromeda, that shepherds figureth a maid in her haire, vpon the brinke of the sea set to bee deuoured of the monsters of the sea: but Perseus son of Jupiter fought wth his sword against the said monster, and slew it: and so the said Andromeda was deliuered. They that be borne under her constellation, be in danger of prison, or to die in prison, but if a good planner take regard, they scape not death and prison. Aries is the exaltation of the sunne at the xix. degree, and Aries is the house of Mars, with Scorpio, where he is most.

Of Perseus, a starre fixed, Lord of the sphere.

Taurus hath the Trees, plants, and times, and governeth of man the necke and the throat, bel, the regions Ethiopie, Egypt, and the countrey about and under the xxii. degree riseth a star fixed of the first magnitude, that shepherds call Perseus son of Jupiter, that smote off the head of Medusa, who made al them to die that beheld her, and by no maner they might eschew it. Shepherds say that when Mars is conioyned with this starre, they that be borne vnder the constellation shall haue their heads smitten off, if God shap not remedy, & sometime they call this star Lord of the sword, and figure him a man naked, with a sword in one hand, & in the other the head of Medusa, and looketh on it. And Taurus is the exaltation of the moon in the third degree.

Of Ozyron a starre fixed, and his fellowes.

Gemini signifieth large, good courage, wit, be auy, clergy, and governeth of man the shoulders, armes and handes, and the regions, Iugen, Armony, Carthage, and hath the small trees, and under the xxvi. degree riseth a star fixed, named Ozyron, and with it xxvi. other stars, and is figured a man armed in Maille, & a sword girt about him, and signifieth great Captains. They that be borne under the constellation be in danger to be slain by treason, if good fortune be not with them. Gemini and Virgo be the houses of Mercury, but Virgo is it in which he loveth most, and Gemini in the third degree is the exaltation of the Dragons head.

Of Alhabor, a star fixed.

Cancer domineth the long and equal Trees, and of the body of man the breast, the heart, the stomacke, the side, the lights, and the lungs. The regions, Armony the little, and the region of Orient. And there riseth under it, in the eighth degree, a star fixed, which shepherds call Alhabor, that is to say the great dog, and they say that they that be borne vnder the constellation, & that be in the ascending of the middes of the sky, it signifieth good fortune, and if the Moone be with it, and the partie of fortune, he that in it shall be borne, shall not be verie rich, and Cancer is the house of the Moone, and is the exaltation of Jupiter in the xv. degree.

10000000

Of

The Shepheards Kalender.

Of a starre fixed, named the Lions heart.

Leo hath the great trees, that is to say he signiozeth ouer them, & signifieth a hasty man full of anger, and of anguish. & of the body of man it beholdeth the heart properly, the back and the sides, & of regions Artitry to the end of the earth habitable, and vnder the 34. degree ariseth a starre fixed, named the Lions hart, and they that be bozne vnder the constellation, as shepheards say shalbe mounted in his signiozies, or in great offices; and afterward shalbe depziued or put downe, & be in danger of their liues, but if some good planet behold the said star they may be saued. Leo is the house of the sun, and Aries is the exaltation of the sun, as it is said.

Of the star fixed named Nebuluse, and of another named the Golden Cup.

Virgo gouerneth all that is sown on earth, and significth a man of good courage, philosophy, largenes, & of al maner of sciences, and keeperth of mā the belly & the entrails, and the regions of Algeramita, Allen, that is a region by Jerusalem, Eufates, and the Ile of Spain. Under the longitude or 15. degree riseth a star fixed named Nebuluse or taile of the Lion, & is in the septentrionall latitude of the said signe of Virgo, vnder the which signe riseth another fixed star, which shepheards call the Golden cup, and is in the 13. degree of the sayd signe, toward the part meridionall. The which star is of the nature of Venus and Mercury, and significth that they which bee bozne vnder the sayd constellation, to know things woorthy and sacred.

Of the Porke espike, a starre fixed.

Under the signe of Libra, that domineth the great Trees, and significth Justice, and of a man it gouerneth the reynes and the nether part of the belly, and regions the Countrey of Romany and of Greece. Under the 18. degree riseth a star fixed that Shepheards call Porke espike. They that been bozne vnder the constellation bin wel shapen, and bin honest, and do things that folke maruell on and reioyceth and significth Riches by honestye, and precious Marchandise, and beene commonly loued of Lords and Ladies: and Libra is one of the houses of Venus, and Taurus the other; in the which she reioyceth most, and is the exaltation of Saturne, for the weather beginneth to wax cold in this moneth of September, and Saturne is the planet and Lorde of colde, that exalteth when hee enterreth into the signe of Libra.

Of the Crowne septentrionall, a starre fixed.

The Scorpion domineth the trees that bin of longitude & largenelle, and significth fallenes, & of the body of man gouerneth the priuy places, & the regions of Heberget, and the fieldes of Araby, in the second degree riseth a star that Shepheards call the Crowne septentrional, the which when it is in the ascending in the middelt of the Sky, gyueth honour and exaltation to them that be bozne vnder the constellation, and especially when it is well beholden

The Shepherds Kalender.

beholden of Sol, the Scorpion is one of the houses of Mars, in the which he reioyareth most, and Aries is the other, and is the sign wherein Mars be-
ginmeth to fall from his exaltation.

Of the Scorpions heart, a starre fixed.

The Sagitary signifieth a man full of engin and wise, and gouerneth the thighes of man: and regions Ethiopia. Maharobem, and Anych. Under his first degree riseth a star fixed of the first magnitude, the which shepherds call the Scorpions hart, which when it is well beholden of Jupiter or Venus, it raiseth them that be borne vnder his constellation to great honor and riches, but when it is euil beholden of Saturn or of Mars, it putteth them that be borne vnder it to pouerty. The Scorpion is the house of Jupiter, in the which he reioyareth most, and Pisces in his other house, and so is the sayd Sagitary the exaltation of the Dragons tayle.

Of the flying Eagle, a star fixed.

Capricornus signifieth a man of good life, wise, yefull, and of great thought, and gouerneth the knees of man, and the regions Ethiopie, Arabie, Gehamen, and to the two seas, and vnder the 18 degree, riseth a starre that shepherds call the flying Eagle, that signifieth the saueraign Emperors and kings. They that be borne vnder his constellation, when they be well beholden of the Sunne and of Jupiter, mounteth in great seigniories, and bin loued of kings and princes. Capricornus and Aquarius beene the houses of Saturne, but he reioyareth in Aquary most, and the sayde Capricornus is the exaltation of Mars.

Of the Fish Meridionall, a starre fixed.

Under Aquarius, that keepeth the legges of a man to the ancles of the feet, and the regions of Hazenoth, Trempha, and part of the land of Ethiopia, a part of Egypt, in the xxi. degree riseth a star that shepherds call the Fish Meridionall. They which be borne vnder his constellation be happy in sailing in the sea of midday, and vnder the ix. degree of the said sign, riseth the Dolphin that signifieth Lordship on the sea, ponds, and riuers, and as it sayd, Aquarius is the house of Saturne, in which he reioyareth.

Of Pegasus that signifieth the house of honor, a star fixed.

Pisces gouerneth of man the teete, and signifieth a man subtle, wise and of diuers colours, and hath regions, Cabrasen, Furgen, and all the habitable part that is Septentrion, and part of Romany, & vnder the xii. degree of the said signe, riseth a star that shepherds call Pegasus, that is the horse of honor, and the figure in forme of a faire horse. They that be borne vnder his constellation, shall bee honoured among great Captaines and Lords. When Venus is with it, they be loued of great ladies, if the said star be in the midst of the sky in the descending, and Pisces is one of the houses of Jupiter, and Sagitarius the other, in the which hee reioyareth most, & the said Pisces in the xxii. Degree, is the exaltation of Venus.

Of

The Shepherds Kalender.

Of the diuision of the xii. houses, as well in the earth as in the
heauens, Chap. xxxix.



The heauens and the earth may be diuided in foure parts by two circles which crosse directly ouer the two poles, and crosse the foure times the Equinoctiall line. Each of the foure parts deuided into three equally, is in all xii. equall parts, as wel in the skie as in the earth, which shepherds call houses, and be twelue. Of the which sixe be alwayes aboue the earth, and sixe vnder it, and these houses moue not, but bee alwayes each in theyr place, and the signes and planets passeth by them alwaies once in four and twenty houres. Three of these houses be from Orient to midnight going vnder the earth, the first, second, and the thirde, whereof the first vnder the earth beginneth at orient: named the house of life, The second house of substance and riches. The thirde that finisheth at midnight is the house of fratermitie. The fourth that beginneth at Midnight comming in Occident, is named the house of patrimony. The fifth following is the house of sons. The sixt finisheth in Occident vnder the earth is the house of sicknesse. The seventh beginneth in Occident on the earth, and stretcheth towards midday, and is the house of marriage. The eight is the house of death. The ix. finishing at midday, is called the house of faith, of religion and pilgrimage. The tenth beginning at midday comming towards Orient is the house of honoz and regality. The eleuenth after, that is the house of true friendes.

And

The Shepheards Kalender.

And the twelfth that finisheth in orient on the earth, is named the house of charity, but this matter is difficile, for shepherds knowledging the nature and property of euery of the said twelue houses, and departeth them lightly, and sufficeth of that is said with the figure present.

Qualiter puer crescit in ventre matris suæ. Primo mense crescit cerebrum. Secundo crescunt venæ. Tertio & quarto habebit omnia membra sua, sed erit sine anima. Quinto incipit venere & mulum grauabit matrē suam. Sexto circumdabitur pelle, & ossa crescent. Septimo ungues crescent. Octauo crescit cor & omnia viscera preter iecur. Nono sciet mater si puer poterit bene nasci an nō. Decimo crescit iecur in puero de tunc bene cōparebit mulieri si bene eueniet & puero, an non quæ in iecore irascit: quod quā cito habuit iecur tam cito nascetur vel morietur.

In quibus partibus corporis hominis sunt spiritus & intellectus. Intellectus dicitur esse in fronte. Memoria in cerebo, Ira in felle, auaricia in iecore, timor in corde halitus in pulmone, cogitatio in venis, quia splene ridemus, felle irascimur, corde sapimus, iecore amamus: quibus quatuor elementis constantibus integrum est animal.

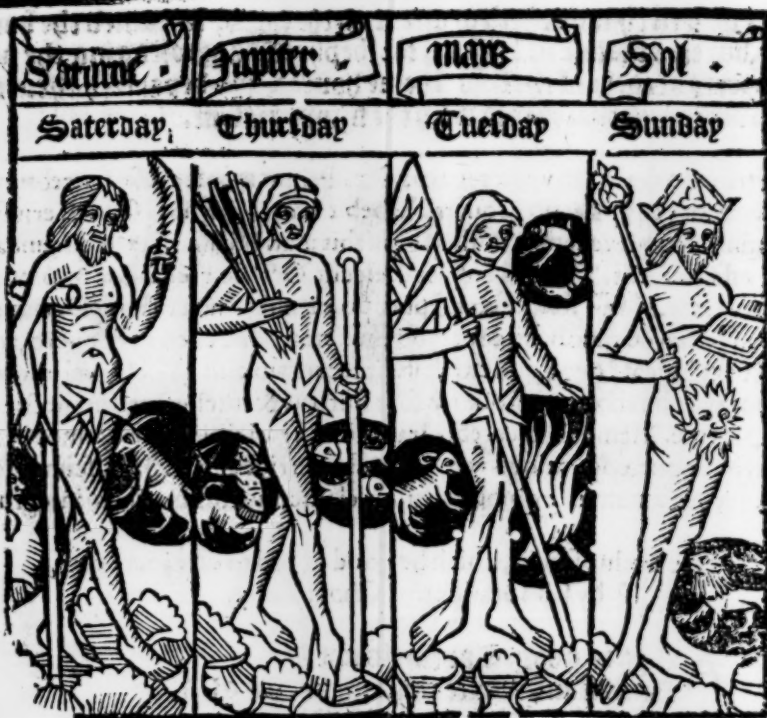
Of the twelue signes, which be good or bad to take iourneyes,
by land or water. Chap: xxxix.

Aries is good, Taurus is not so,
Gemini and Cancer will make thee glad,
But beware hardly of Leo and Virgo,
Libra for friendship, full hard is Scorpio,
Sagitary good, Capricorne perillous,
Aquary by water good, Clarke's prooneth so,
For best is Pisces, and most plenteous.

How the Planets raignc in euery houre. Chap: xl.

HE that will weete how shepherds know which planet raigneth euery houre of the day and the night: which planet is good, & which is bad, ought to know the planet of the day, and seeke therefore. The first temporal houre of the Sunne rising, that day is for the sayd planet. The second houre is for the planet ensuing, and the third for the other, as they are here figured by order, & it behoueth to go from Sol to Venus, Mercury & Luna, then come againe to Saturn vnto xii. that is the houre before the sunnes going downe: and incontinent after the sun is downe, beginneth the first houre of the night that is for the xiii. planet, & the ii. houre of the night for the 14. and so vnto xii. houres, for the Night, that is the next houre before the sun rising, and come directly falling vppon the 24 plannet, that is next before that of the day following. And thus the day hath xii. houres, and the night 12 also, the which be temporal houres, different to the houres of the clocks, the which be artificials. Shepherds sayd, that Saturn and Mars be

The Shepheards Kalender.



be euill planets. Jupiter and Venus good. Sol and Luna halfe good, and halfe euill. The party toward a good planet is good, and the party toward the euill planet is naught. Mercury conioyned wiche a good planet is good, and with an euill planet he is naught, and they vnderstande this as to the influences good or euill, that bin of the said planets there following.

The houres of the planets bin different to them of clockes, for the houres of clockes bin equall at all times ech of ix. minutes, but they of the planets when the dayes and the nights be equall that the sunne is in one of the Equinoces they bee equall, but alsoone as the dayes lengthen or shorten, so do the naturall houres. By this it is conuenient alway for the day to haue xii. temporall houres, and the night also, and when the dayes be long, and the houres long, and when the dayes be short, and the houres short, in like manner is the night, and neuer thelesse an houre of the day, and an houre of the night together haue sixe scoze minutes, as many as two houres for artificiall, that the one leaueth, the other taketh. And take we our plannets, from the sunne rising, not before, vnto the sunne going downe, and all the remnant is night.

Example of that which is aboue.

The Shepheards Kalender.



In December the dayes haue but xiiij. houres artificiall of clockes, & xliij. temporall, let the xiiij. houres artificiall be diuiden in xiiij. equall parts, and it shal bee xiiij. times xliij. quarters, and euery part shal be a temporal hour that shal be of xli. minutes and no mo. Thus in December the temporal hours of the day haue but xli. minutes, but the houres of the night haue four score: for in that time the nights haue xvi. hours artificiall, which diuided in xliij. partes been four score minutes for euery temporal hour. Thus the houres of the nights in Decemb. haue 80. minutes, and xli. for an hour of the day: there bin for score mi-

nutes in two temporal hours, as many as in two houres artificiall that be each of xli. minutes. In June is the contrary, in Mars, & in September; al hours bin equall as the dayes bin in other moneths by equall portion. With euery planet heere afore figured bin the signes which be the houses of the said planets, as it is afore said, Capricornus & Aquarius bin the houses of Saturne: Sagittarius and Balces, of Jupiter: Scorpio, and Aries, of Mars: Leo, of Sol: Taurus and Libra of Venus: Gemini of Mercury: Cancer of Luna, with other significations that would be long to recount.

Heereafter followeth the nature of the seauen Planets with the dispositions of the saide Planets after the sayings of expert shepheards.



My sonne, thou shalt vnderstand,
That to auoyde all idlenesse,
This matter oft thou take in hand,
To read of shepheards busynesse,
And specially of the Planets frauen,
Of Mars, and Saturne that is full hie,
Also of Sol the middle heauen,
And vnder him Venus, Luna and Mercury:



The Shepheards Kalender.



For to know their natures all,
 In sooth it is a great cunning,
 And shew what may befall,
 When eury plannet is raigning,
 By their woorking oft we bin mooued
 To loue, lust, and playes of iollity,
 And by some of them as Clearkes haue prooued,
 They sturre vs to theft, murder, and vility,
 Some be not good, some be bad verily,
 Some be not comfortable to man, ne beast,
 Some hot, some cold, some moist, some dry,
 If thzee be good, foure be woorse at least.
 Saturne is highest and coldest, being full bad,
 And Mars with his bloody swoord, euer ready to kill,
 Jupiter be ie good, and Venus maketh louers glad,
 Sol and Luna is halfe good and halfe ill,
 Mercurie is good and euill verily:
 And heereafter shalt thou know
 Which of the seauen most woorthy be
 And who raigneth hie, and who alow.
 Of euey planets property,
 Which is the best among them all,
 That causeth wealth, sorow or sin,
 Carrie, and heare soone thou shalt,
 Speake soft, for now I begin.

Of Saturne.



Saturnus significat hominem migrum & croceum,
 ambulando uergentem in terra qui populosus est
 in cessu, adiungens pedes & maer recurvus habens
 paruos oculos siccam cutem: barbam raram, labia
 spissa: calidus ingeniosus, seductor interfecto homi-
 numque corpore pilosum iunctis supercilis.

The Shepheards Kalender.

Heere beginneth of Saturne, the highest of the seauen Planets.

Saturne is the highest planet of all the seuen, he is mighty of himselfe, he giueth all the great cold, and waters, yet he is dry and cold of nature & he comes into Cancer, and his chiefe signes be Aquary and Capricorn, and he compasseth all the other planets: for Saturne is next vnder the first mobile, that is, vnder the Skye, which mobile mooueth maruellously, for some shepherds say that he causeth by his mouing all other planets to moue and moueth the mobile aboute.

Saturne is so high that shepheards cannot well measure it, for so high reason hath power and no further, and therefore it is more than xxx. years ere he may run his course. When he reigneth there is much theft vsed, and little charity, much lying, and much lashing one against another, and great prisonment, much debate and great swearing. And much plenty of Corn & Dogs, great trauell on the earth, and old folke shal be very sickely, many diseases shal raigne among the people, specially in the chiefe houres of Saturne, therefore this planet is likened to age, as hard, hungry, suspicious & couetous, that seldom is content with any thing, for Saturne is enemy to all things that grow and beare life of Nature, for the colde and frostie bitterness of his time.

Of his properties.

He that is borne vnder Saturne shal be false, enuious, & full of debate, and full of law, he shal be cunning in currying of brother, and a great eater of bread & flesh, & he shal haue a stinking breath, and he shal be heauy, thoughtful, and malicious, a robber, a fighter, and full couetous, and yet he shal keepe counsel well, and be wise in counselling, and he shal loue to siue wilfully, he shal be a great speaker of tales, iusts, and Chronicles; he shal haue little eyes, black hair, great lips, broad shoulders, & shal looke downward. He shal not loue Sermons, nor go to the church, and he wate of his hands, and behold the ratel, and aboue his eares the planet reignes. The children of Saturne shal be great langiers and chiders, blacke and leane in the face, thin bearded, small languaged, they shal be full of Law and vengeance, and wil neuer forgive till they be reuenged of their quarrell: and like as the planet Saturne is cold, and a great causer of frosts & snowes semblably, and he that is born vnder him shal be cold in charity, and not misericordious but vengible, & wil neuer be increased. Also they shal be great cursers, and beare malice long in their mindes, and not forget it, they looke to be obeyed, and to haue great reverence, and commonly wil praise themselves, and talke to himselfe, and laugh at their owne conceits, and all euils shal grow in them, and aboue all colours he shal loue black best. The planet of Saturne gouernes of man the ratell, and aboue the eares as is aforesaid. This planet is cause of hasty death, because he is cold and dry of nature, & therefore is likened to melancholy. And the said Saturne reigneth in Aquary, Capricorne and Cancer, but specially in Aquary and Capricorne.

The Shepheards Kalender.

Of Iupiter.



Iupiter significat hominem habentem album ruborem in facie, habentem oculos non profus nigros, nates non equales & breues caluam, in aliquo dentium habentem nigridinem, pulchre stature, boni animi, bonis moribus, pulchri corporis, hominemque habentem magnos oculos, pupillam laetam barbam crispam.

NExt after the planet of colde Saturn is the noble planet of Iupiter, which Iupiter is very pure and clear of nature, and not very hot, but he is all vertuous: And there is fixed in Iupiter two noble signes of loue, the one is Pisces, and the other is Sagitary, signes of none euil, nor unhappines. This planet may do none euil, he is best of al the other seuen, he keepeth the liues of man, and maintaineth it ioyously, and euermoze this planet both good, and within twelue yeares or thereabout he passeth al the twelue signes.

Of his properties.

The man that is borne vnder him shall loue cleanlinesse of body, and will not vse to speake of ribawdery and harlotry, he shall euer loue religion, and vertuous living, he shall be personable of body, he shall be perfect in all manner of measures, both large and long, he shall be white in the visage, mingled with a litle rednes, large browes, he shall be a fast speaker, and say wel behind a person, he shall loue green colour and gray, he shall be happy in merchandise, and shall haue plenty of gold and silver, and he shall loue to sing & to be honestly merry: and of which he gouerneth the stomack and armes.

Of Mars.

The planet of Mars is called the God of battell and of war, he is the third planet, for he is next vnder the gentle planet of Iupiter. This planet Mars is the worst of all other, for he is hot & dry, and stirreth a man to be very wilful and hasty, and to unhappines, one of his signes is Aries, and the other is Scorpio, and most hee is in these two signes. He causeth all warres and battelles, this planet stirreth men to beate weapons, as murtherers, daggers, swords, hilts, or bowes, or some other

The Shepheards Kalender.

Mars significat hominem rubrum, habentem capillos rufos, & faciem orundam, leuiter homines de honestantem, habentem oculos croceos, horribilis aspectus audacem, habentem in pede signum velut aculeum, hominemque ferocem habentem acutum aspectum superbiā leuitatem & audacem.



other weapon of death, and would neuer heate of fighting. Therefore let every man beware of the dayes of Mars, and in his chiefe hosties that no man fight, for without doubt if God helpe him not, he shall bee maimed or slaine. Also the houres of Mars is perillous meeting with theenes for dyed of slaying of true men. And Mars mounteth into the crabbe, and goeth aboue the twelue signes in two yere, and thus runneth his course.

Of his properties.

THAT is borne vnder Mars, in all unhappinesse is expert, he shall be a nourisher of great beasts, he is full of malice, and euil doing, for long vnder Mars is borne al thieues & robbers that keepeth high wayes, and hurteth true men, & night-walkers, quatrell pickers, mockers, & scoffers: and these men of Mars cause war, murder, and battel, they will gladly be Smiths or workers of Iron, light fingered and lyers, and great sweaters of backs in vengeable wise, and a great turmish and estate, he is red and angry, with black hair and little eyes, he shall be a great walker, and a maker of wordes & unities, and meddler of others blood, a lecher, a speaker of ribawdrie, red bearded, round visage, and good to be a barber and letter of blood, & to draw teeth, and is possous of his hands, and he will be rich of other mens goods, and of the body of man Mars keepeth the gall and the raine.

Of the noble Planets Sal.

The sun is a planet of great renown, and king of al the planets, the sun northeth euery age, and yet he is hot in dyie of nature, and the planet Saturn is to him full contrary, for he is euil cold, and the noble planet of the sun is hot, and giueth al light, for when it is aboue the earth, it is day

The Shepheards Kalender,



Sol significat hominem habentem colorem inter
croceum & nigrum, id est fulcun, rectum cum rubo-
re, brevis stature, crispum caluum, pulchri corporis,
capillos patum rubecos: oculos aliquantulum croce-
os, & mirram habet naturam cum planctu qui cum
eo fuerit dummodo digniorum habeat locum eius
insequitur naturam.

and when the earth doth shadow the sunne, it is night, much be we people
bound to laud God for that noble planet, for he comforteth both man and
beast, fish, and all foules that flieth in the ayre, all thing is glad of the sun,
the red Rose and faire flowers, after that the sun goeth farre into the west
they close themselves.

Of his properties.

A men & women that be borne vnder the sun shal be very farre,
amiable of face, and their skinne shal be right white, tender, and
well coloured in the visage with a litel rednesse, & they shal haue
a pleasure in their owne beauty, they shal shew their liues as they
were good and holy, but they shal be set of hypocrites, if they giue them to
religion, they shal be fortunate to great promotions, they shal be cleane and
good of faith, & shal be gouernors of other people, & if they be neuer to poor,
yet shal they loue hauking and hunting with hounds & hawkes. & ioyce
to see it, the children that is borne vnder the sunne shal desire honoz and sci-
ence, and shal sing verie pleasantly, and they shal be of good courage & dili-
gent, and shal desire Lordship aboue other people, they shal giue wise iudg-
ments, and their words shal sound all sweetly, & he be any office he shal
be liberall, and he shal be subtil in feare of war, and many shal seeke to him
for counsell, he shal haue proficte by women, and he shal bee in service with
Lords and by them shal haue aduantage for his wisdom. his signe shal be
in the face, he shal be small of stature, with crispe haire, and bald on the hep,
he shal seldom be angry, and of all the members in a mans boie, the sunne
keepeth the heart, as the most mightie planet aboue al other.

Of

The Shepheards Kalender.

Of the gentle Planet Venus.

Venus significat hominem album trahentem ad ingredinem pulchri corporis & capillorum, habentem paruum maxillam pulchros oculos & pulchrum faciem, multos capillos habentem ad album confectum rubore crassum & benevolentem.



NExt after the sun raigneth the gentle planet Venus, and it is a planet feminine, and she is lady ouer all louers: this planet is moist and cold of nature, and hir two signes is Taurus and Libra, and in them she hath all her ioy and pleasure. She causeth ioy and specially among yoking folk, for greatly she raigneth on them, and on all men that be ielous, and on women also, for ielousie is but loue inordinate, as when a man or woman loueth more feruently then they shoulde, for such would neuer be from the sight of their louers: for if they be they soone suspect them, and feare to be beguiled. There is no man that loueth a woman by carnal affection, but it is by the influence of Venus, and few men escape out of her danger. This planet Venus, turneth in twelue months ouer the twelue signes.

Of hir properties.

What man or woman that is borne vnder Venus shall be a gay loue, pleasant & delicious, & most commonly they haue blacke eyes, & little browes, red lips & cheekes, with a smiling cheer, they shal loue the voice of trumpets, clarions, with other minstrelly: they shal be pleasant singers, with sweet voice, full of wanton toys, playes, & scoffings: they shal greatly delight in dancing, in gamboles, in leaping & springing, & will vse playing at the chesse, and at the cards & tables, & desire oft to commune of lust and loue, and couet of swete meats and drinckes, as wine and be oft drunken, & oft desire litchery and the beholding of faire women, and the women of men likewise, and vse deade fleshy luts oftentimes, they will desire fatte cloaths of gay colour, and fine

The Shepheards Kalender.

with rings of vanity, and al vaine plesure of the woorld, with faire and rich cloths, and pearles and pretious stones they shall loue flowers with sweet smells, yet shal they be of good faith, and they shal loue other as wel as them selues, they shal be liberal to their frinds, they shal haue few enemies, if they be browne they shal be wel proportioned of body, if they sweare it is true, ye may beleue them: and Venus gouerneth the thighes of man.

Of the faire Planet Mercury.



Mercurius significat hominem, non multum album neq; nigrum habentem colorem, frontem eleuatum, longam faciem, & nasum longum barbam in maxillis oculos pulchros non ex toto nigros, longosq; digitos, perfectum magistram.

NExt vnder Venus is the faire planet Mercury, & it is masculine next aboue the Moon, and there is no planet lower than Mercury, sauing only the moon. This Mercurie is very ful and dry of nature, and his principal signes bee these, Gemini is the first that raignes in the armes and hands of man or woman, and the other signe is Virgo that gouerneth the nauil and stomacke of man. This planet is Lord of speech, in likewise as the sun is Lord of light. This planet Mercurie passeth and circuteth the xii signes in CCxxviii. daies. Hereafter is shewed the disposition of the children that bee borne vnder the planet Mercury, of what condition they shal be, as doctozs of Astronomy do discusse.

Of his properties.

Vho is borne vnder Mercury shal be subtle of wit, and shal be a deuout person to God, and haue good conscience, & shal be very crafty in many sciences, he with his wisdom & labor shal get him many friends and louers, he shal ruer follow & resort to them that be of good manners, and shal be fortunate on sea in merchandise, he shal be verie gracious, he shal haue hate by women, and when he is married men shall not see so much by him as before, he wil haue great loue to ladies and gentlewomen but

The Shepherds Kalender.

but yet they shall not be maisters ouer him, he will be a very good man of the church, or a religious man, and he shall not loue to go a warfare, he wil hate theeuers and sweaters, and he shall gather great goods by his wisdom. If he be a man of this world, he shall be perfect in some handy craft, he shall loue wel to preach, and to speak faire rhetorike language, and to talk of philosophy and Geometry, he shall loue wel writing, and to read euery sort of books, and to cast accounts of great numbers: he shall be a gay maker of ballads, songs, miteres, and rimers, he shall bee perfect in the arte of Musicke, and loue it, he shall loue measuring and meting, and shall be some great cloth maker, he shall be seruant to some great Lord, or a receiuer of his money, he shall haue a hie forehead, a long visage, blacke eyes, thynge beard, a great pleader in the lawe, and he wil meddle with other mens deeds if they do not wel, and say against it: *A Mercure* governeth the thighs, flankes and belly.

Of the Moone.

Luna significat hominem album confectum rubore iunctis supercilij beneuolens, habentem oculos non ex toto nigros, faciem rotundam, pulchram staturam & in facie eius signum in initio quod crescit, significat omne quod faciendum est, & in plenitudine quod distruendum quia decrescit.



It is to be vnderstood that the lowest planet of the seauen is named *Luna*, which wee call the *Moone*, and is called feminine or female; and is called among the *Shepherds* the *Lady of the night*, for the chiefe light and clearenes that is by night, is by the presence of the moone, for the moon is much nerer approached vnto vs than any starre is, and therefore she giues vs much more light than the stars do: and also the moone is *Lady of moisture*, and ruleth the sea by ebbe and floud. The moon taketh hir light of the sunne *xiiij.* times in a yeare, and also the moone is cold and moist of nature; and her colours is much fayrer than siluer, and her chiefe house is *Cancer*, and there is none of the other planets that is so slow, and goeth so little circuit as doth the moone, and shee descendeth into *Scorpio*, and she goeth about the *xiiij.* signes in *xviij.* dayes, and then changeth, and is called new.

The Shepheards Kalender.

Of hir properties.

Such men and women as be bozne vnder the moone, shall bee lofly and seruiceable, and very gentle. And if it be a male child the will be very shamefast and womanly, and they shall be well fauoured both man and woman, their faces shall be full and round, and they shall be very patient folke, and will suffer much wrong ere they be reuenged, and will be soft of speech, and very curteous, and shall liue honestly with such as God shal send them, and will haue vertuous company, they shalbe wel formed of body, and haue merry lookes, and loue honestly to be glad, and will liue verie chastly, and loue greatly the vertue of cleannesse both in word and deed, they hate lecherous talkers, and speakers of ribawdzy, their colour shall be mixed with a little rednesse, they shall gladly go attired in many coloured cloths, and they shal sweat in the forehead. Also they wil haue a great desire to be maisters and mistresses ouer great streames, riuers and fouds, & deuise many proper engines to take fish. Looke what they say, it shalbe true and stedfast, & they shalbe very honest, and good goers on foote, and comfort sick persons, they shall loue wel to talke sometime of maruels, they shal not keep hatred long in their mind, they shal appease the people vnder colour with their communications, as wel as other should doo with siluer. Honest women will they loue, they will hate harlots and brothels, and shall nozish their children by in vertue and good maners. And the lights and the bzaines of man is vnder the gouernance of Luna.

Thus endeth the seauen Planets with their properties.

Of the Phyzonomy of Shepheards.

Phyzonomy of the which bin spoken afoze, is a science that Shepherds haue to know the natural inclination of man and woman, good or euil, by diuers Signes on them in beholding them only. The which inclination we ought to follow if it be good, but if it be euill by vertue and strength of vnderstanding we ought to eschew and auoide it, and to withstaude the sayd euill inclinations, Shepheards vse this science none other wise. The prudent, vertuous and wise man, may bee of all other as touching theyr maners, other wise then their signes shew in their raygn. Thus the things demonstrated, as to vice is not in a wiseman, though the sign be so, as an Ale-stake, or a signe is sometime hanged befoze a house, in the which oftentimes is no Ale. Howbeit that a man by his wisdom and vnderstanding follow not the euill influences of the celestial bodies that be vpon him, and yet hee corrupteth not the signes and demonstrations of the saide influences, but those Signes naturally haue seigniozy on them in which they bee, for to haue Naturally that which they signifie, whether a man haue them or not, where.

The Sepheards Kalender.

wherefore shepherds say, that the most part of men and women folow the
 natural inclinacions to vice or vertue, for that the most part of them be not
 wise and prudent as they ought to be, and they vse no vertue of their owne
 minds, but ensue th their sensuality, and by this the celestall influences, of
 the which is shewed by signes exterior, and of such signs is the said science
 of Phisondomy. For the which it behooueth first to know that the time is di-
 uided into foure parts, as it hath bin said before, that is to wit, Primetime,
 Summer, Haruest, and Winter, that be compared to the foure Elements.
 Primetime to the ayre, Summer to the fire, Haruest to the earth, & Winter
 to the water. Of the which foure Elements every man and woman is for-
 med and made, and without the which none may liue. The fire is hot & dry
 The ayre is hot and moist. The water is moist and cold. The earth is cold
 & dry. Also some say, of the person on whom the fire domineth, is cholerick of
 complexion, that is to say, hot and dry. Hee on whom the ayre domineth, is
 sanguine of complexion, which is, hot and moist. Hee on whom the water
 domineth is fluxumeticke of complexion, which is, moist and cold. Hee on
 whom the earth domineth, is melancholike of complexion, which is cold &
 dry. The which complexions they know and discern the one from the other
 by signes which are said heereafter.

Of the foure complexions. Chap: xli.



The Cholerike hath Nature of fire hot and dry, and naturally is leane and
 slender

The Shepheards Kalender.

Slender, couetous, irefull, hastie, brainlesse, foolish, malicious, Deceitfull and subtle, where he applyeth his wit. He hath wine of the Lyon, that is to say, when he is drunken he chideth, fighteth, and commonly he loueth to be clad in blacke, russet, and gray.

The sanguine hath nature of ayre, hot and moist, he is large, plentiful, attempered, amiable, abundant in nature, merry, singing, laughing, liking ruddy and gracious. He hath his wine of the ape, the more he drinketh the merrier he is, & draweth to women, & naturally loueth high coloured cloth.

The Plumatick hath nature of water, cold and moist, he is heauy, slow, sleepe, ingenious, commonly he spitteth when he is moued, & hath his wine of the shep, for when he is drunke he accounteth himselfe wisest, and hee loueth most greene colour.

The melancholy hath Nature of earth, colde and dry, he is heauy, couetous, a backbiter, malicious and slow. His wine is of the hog, for when he is drunken he desireth sleepe, and he loueth cloth of blacke colour.

The iudgement of mans body. Chap. xlii.

TO come to our purpose of speaking visible signes, wee will beginne to speake at the signes of the head. First wee aduertise that one ought to beware of all persons that hath default of members naturally, as of foot, hand, eye, or other member, and though he be but a cruple, and specially of a man that hath no beard, for such be inclined to diuers vices and euils, & one ought to eschew his company as his mortall enemy. Also shepheards say, that much and plaine haire signifieth a person piteous and debonaire. They that haue red haire be commonly rufel and lack wit, and bin of litle trust. Blacke haire, good visage, and good colour, signifieth very loue of Justice. Hard hays signifieth that the person loueth peace & concord, and is of good and subtle wit. A man that hath black haire and a red beard, signifies to be lecherous, disloyal, a vanter, and one ought not to trust in him. The yellow haire and crispe signifieth a man laughing, merry, lecherous and deceitful. Blacke haire and crispe signifieth melancholy, lechery, euill thought, and very large, hanging haire signifieth wit with malice. Great plenty of haire in a woman signifieth boistousnesse and couetise. A person with great eyes is slouthfull, vnshamefull, disobedient, and weeneth to know more then hee doth: but when the eyes bin meane, ne too big, ne too smal, and that they be not too blacke nor too greene, such a man is of great vnderstanding, courteous, faithfull, and trusty. A person that is bleare-eyed, goggled and squint, signifieth malice, vengeance, cautell, and treason. They which haue great wilde eyes and hath long haire on their browes and eye-lids, signifieth foolishnesse, harde of vnderstanding, and robust wit, and bee euill by nature. The persons which haue theyr eyes moouing fast from one side vnto another, and haue their sight sharpe and quick, signifieth fraud and theft, and is of litle trust. The eyes that beene blacke, cleare, and shining, been the best and the most certaine, and signifieth wit and Discretion, and such a person

The Shepheards Kalender.

person is woorthy to be loued, for he is ful of truth, and of good conditions. The eyes that bin ardent and sparkling, signifieth strong heart, force, and puissance. The eyes that bin whitish and fleshy, signifyeth a person inclined to vice, lechery, and full of fraud. Sphepheards say, that when a person beholdeth often as abaished, shamefast, and fearefull, and that in beholding it seemeth that he sigheth, and hee hath small drops appearing in his eyes, then it is for certaine that such persons loueth and desireth the welth of them that they behold. But when any looketh in casting his eyes aside, as by wantonnes, such persons be deceitfull, and purchaseth to grieue him and such persons will dishonour women, and they ought to be taken heede of, for such looks be false, lecherous and deceivable. They that haue smal graspish eyes and sharpe, signifyeth a person melancholius, hardy, an euill speaker and cruell. And if a little baine appeare betweene the eyes and the nose of a wench, they say that it signifyeth virginity, and in a man subtiltie of vnderstanding, and if it appeare great and black, it signifyes corruption heat and melancholy in women, and in man rudenesse and default of wit, but that baine appeareth not alwaies. But the eyes that bin yallow, & haue no haire on the Browes, signifyeth meselry and euill disposition of bodye. Great hairens and long, signifyeth rudenesse, hard engine and lechery. The beeteled browes signifyeth malice, cruelty, lechery, and enuy. And when the browes bin thin, it signifyeth subtil, engine, witte, and saythfulnesse. Hollow eyes, and hanging browes, signifyeth a person ful of euill saving, of euill thought, a great drinker, & commonly applieth his minde to malice. A little short visage and a smal necke, a little slender nose, signifyeth a person of great heart, hasty, and ireful. A long nose and high, by nature signifyeth prouesse and hardines. A short raised nose signifyeth hastines, lechery, hardinesse and an undertaker, a hooked nose that boweth to the vpper lip, signifyeth malice, deceit, vntruth, and lechery. A great nose and high in the midst, signifyeth a wise man and wel spoken. A great nose with wide nostrils, signifyeth gluttony and ire. A red face and short, signifyeth a person full of riot, debate and disloyal. A visage neither too short nor too long, and that is not ouerfat, with good colour, betokeneth a man veritable, amiable wise, witty, seruiceable, debonaire, and wel ordered in al his works. A fat visage and full of red flesh, signifyeth gluttony, negligence, rudenes of wit and vnderstanding. A slender face and somewhat long, signifyeth a person wel aduised in al his works by good measure. A little short visage of yallow colour, signifyeth a person deceiuing, vntrue, malicious, and ful of harme. A visage long and faire, signifyeth a man hot, disloyal, spightfull, and full of ire and cruelty. They that haue their Mouth great and wide, signifyeth ire and hardinesse. A little mouth, signifyeth melancholy, heavinesse, hard wit, and euill thought. He that hath great Lippes, hath a token of rudenesse and default of wit. Thin Lippes, signifyeth lickerousnesse and leasing. Teeth euen set and thin, betokeneth a true lover, lecherous, and
of

The Shepheards Kalender.

of good complexion. Long teeth and great, signifieth hastinesse and pye. Long eares signifieth folly, but it is a signe of good memozy. Little eares, signifieth lchery and theft. A person that hath a good voice wel sounding is hardy, wise and wel spoken. A mane voice that is not smal ne too great signifieth wit, pueruance, truth, and right wittinesse. A man that speaketh hastily is of value. A great voice in a woman is an euill signe. A softe voice signifieth a person full of enuy, of suspition, and leasings. An ouer-small voice, signifieth great heart and folly. Great voyce signifieth hastinesse & ire. A man that stuteth alway when he speaketh, & chaungeth voice, is enuious, nice, drunke, lewd, and euil conditioned. A person that speaketh temperately without mouing, is of perfect vnderstanding, of good condition, and of good counsell. A man with a rouse visage, running eyes, and yellow teeth, is of litle truth, a traitor, and hath a stinking breath. A person with a long slender necke, is cruell, without pittie, hasty, and brainlesse. A person with a short necke, is full of fraude, barate of deception, of malice, and none ought to trust in him. A person that hath a long thicke necke, signifieth gluttony, force and great lchery. A manly woman that is great & rudely membered, is by nature melancholius, valiant and lecherous. One that hath a great long belly, signifieth small wit, pride, and lchery. A little belly and large feete, signifieth good vnderstanding, good counsell, & true. A person hauing large feete, high and courbed shoulders, signifieth prowesse hardinesse, hastinesse, truth and wit. Shoulders sharpe and long, betokeneth trechery, vntruth, barate, and vnnatural. When the armes be so long that they may stretch to the ioynt of the knee, it is a token of prowesse largesse, truth, honour, good wit, and vnderstanding: when the armes be short, it is a signe of ignorance, of euil nature, and a person, that loueth debate. Long hands and slender fingers signifieth subtilty, and a person that hath desire to know many things. Small handes and short thicke fingers, betokeneth folly and lightnesse of courage. Thicke and large handes, and big, signifieth force, hastinesse, hardinesse, and wit. Cleare and shyning nailes of good colour signifieth wit, and increase of honour. Nayles, full of white spots and riuels, signifieth a person auaricious, lecherous, proud and of great heart, full of wit and malice. The foote thicke and full of flesh, signifieth a person outrageous, viciozious, and of litle wit. Small fete and light, signifieth hardnesse of vnderstanding, and litle truth. Feete flat and short, signifieth an anguillous person, of smal wisedome and vncurtisie. A person that goeth a great pace is great of hart, and despightful. A person that maketh smal steppes and thicke, is suspicious, full of enuie, and euil wil. A person that hath a smal flat foote, and casseth as a child, signifieth hardinesse and witte, but the said person hath diuers thoughts. A person that hath soft flesh too cold ne too hot, signifieth a wel disposed person, of good vnderstanding and subtle witte, full of trueth, and increasing of honour. A person that laugheth gladly, and hath greene Eyes, is Debo-

The Shepheards Kalender.

debonaire of good wit, true, wise, and lecherous. The person that laugheth faintly, is sloathful, melancholius, suspicious, malicious and subtle.

Shepheards say, for that there are diuers signes in a man and woman, and that they be sometime contrarie one to the other, one ought to iudge for the most part after the signes in the visage. first of the eyes for they be truest. They say also God formed no creature to inhabite the world wiser than man, for there is no condition in a beast, but is comprehended in man. Naturally a man is hardie as the Lion, true & worthy as the ox, large and liberal as the cocke, auaricious as the dog, and aspre as the hart, debonaire, and true as the turtle, malicious as the leopard, priue & raine as the Doue, dolozous & guileful as the fox, simple and debonaire as the lambe, shrewd as the ape, light as the hore, soft & pittifull as the beate, deer and pious as the oliphant, good and wholsome as the unicorn, bile and slothful as

the Ale, faire and proud as the peacocke, gluttonous as the wolfe, enuious as the birch, inobedient as the nightingale, humble as the pigeon, fel & foolish as the ostrich, profitable as the pismire, dissolute and vagabond as the goat, spiteful as the pheasant, soft and meeke as the chicken, mooneable and barping as the fish, lecherous as the boze, strong & puissant as the Camel, traitor as the mule, aduised as the Mouse, reasonable as an Angel: and therefore he is called the little world, for he participeth of al, or he is called a creature: for as it is said, he participeth and hath condition of all creatures.

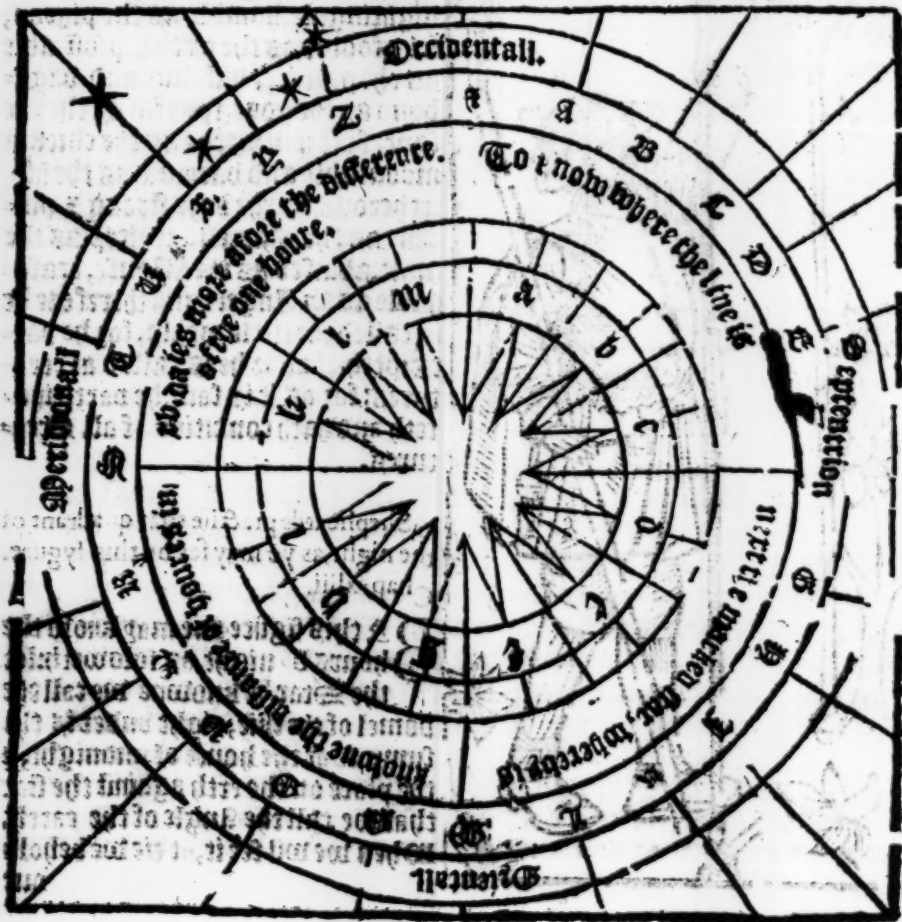
Shepheards praefise that quadrant of the night, as ye may see by this fygure.
Chap. xliii.

By this fygure one may knowe the hours by night, as followeth: let the Star be knowen we call the pomel of the heu, right vnder is the summer at the houre of midnight, the place on the earth against the star that we call the angle of the earth, when we wil see it, at eie we beholde



The Shepherds Kalender.

our Domel, and I behold vnder this cozd, and the nether end of my cozd is the angle of the erth, and the sun is right vnder it. The long line that tra- uerseth the star of the figure that is the Domell of the skies, serueth for two houres, and the small lines for one houre. But yet serue lines as the chan- ging of the star that signifieth midnight, & consequently the other houres for the long houres serue to a moneth, and the small to fiftene dayes. Let the cozd be stretched, that it be seene ouer the Domell, note some starre vnder the cozd, that may be alway knowne, and that shalbe it that alway shal behoob the houres of the night. After imagine a circle about the pomell, and distance of the starre marked, in which circle be immagined the lines or semblable distaunces as in the figure. As many distances as the marked starre shall be before the Cozde, so many houres shall there be before mid- night, & as many as shal be behind the cozd, so many houres bin after mid- night. It must be knowne that the starre marked changed the place in xv. dayes, by the distinction of an houre, a moneth of two. wherefore it beho- ueth to take midnight in xv. dayes further by the distance of an houre, and



The Sepheard's Kalender.

in a moneth of two, and in two monthes of foure, and in three monthes of six, so as in six moneths the starre marked that was right vnder the Domell, shall be right ouer, and in other six monthes it will come to the point wher as it was first marked, and this said marked star one ought not to change, but ought to choole it among many for the most knowleageable, and for the most to be found among other.

By this present figure, Shepheards know by night in the fields all seasons, what time and houre it is, be it afore midnight or after.

The *xxiii.* letters without the figure, bin for the *xxiii.* houres of a natural day, and the *xii.* within bin for the *xii.* moneths. The starre in the middlest is the Domell of the skies, with the which it behooueth to know one that is next it which shall be a marked starre, and it by the which one may knowe

the houre in the manner as before is sayde, in taking midnight in fifteen dayes, further in *ze* by the distaunce of an houre.



For to know by night the place against midday, as y of Midnight the high Orient, and the high occident the low orient, and the low occident, and the place in the skye other against which, euery signifieth. Shepherds vse this practise. They hang a corde that is made of fast above and beneath, then another with a plumb, that descendeth till it be time for to stay, that they be a litle distaunce one from another, so that one may see the starre of the Domell right vnder the two Cordes at once, then they shoue the Cordes with the Plumbe above or beneath. Now who that will see Midday directlie, be it Night or Day, go on the other side of the cordes, and thou shalt see the place against midday. Then com on the first side, and thou shalt see the place against midnight, though it be day, for the best point of the zodiac in the longest day of summer, let the sunne be scene vnder the *ii.* Cordes of the houre of Midday, and that

The Shepheards Kalender.

he be so neere that he touch the cordes, and marke in the cord toward the Sunne, the height that he hath seene it, then by night marke some stary one may alway know on, in the same place is the passage of the solstice of Summer. And when the daies be at the shorrest, the starre which we see at midnight in the said point of midday, bin directly they that bee next to the solstice of Summer, that which hath the sign next toward orient is Cancer, and the sign next toward occident is Gemini. And it is said from the height of the solstice of Summer, one may practise the low solstice of Winter, the which we see on the midday, when the day is at the shorrest, ouer the place against midnight, and his next signe toward orient is Capricorn, and that toward occident is Sagitarius. One may marke the hie orient of the low, but it behooueth that it be when the daies be at the longest or shorrest, and the distance betweene the two orientes diuided into fixe egall parts, by each riseth two signes, by the neerest part of the high orient, riseth Gemini and Cancer, by the second Taurus and Leo, by the third Aries & Virgo, by the fourth Pisces and Libra, by the fift Aquarius & Scorpio, by the sixt moze neere the occident Capricornus and Sagitarius, and diuers other things that may be practised on the sky.

Of diuers impressions that Shepheards see in the night in
the ayre. Chap: xliiii.

Shepherds that lieth by night in the fields, seeth many & diuers impressi-
ons in the ayre, and on the earth, which they that lyeth in their beds see
not. Sometime they haue seene in the aire a maner of Comet, in forme
and fashion of a Dragon, casting fire by the throat. Another time they haue
seene fire leaping in maner of Goates, that leapeith without long during,
and other times a white impression, the which appeareth alwaies by night
and at all houses, which they call the hie-way to S. James in Galice.

The flying Dragon, Goats of the fyre leaping, the high-way
to Saint Iames in Galice.



Other

The Sepheards Kalender.

Other impressions there be, as flames of fire that mounteth. Other as flaming of fire that goeth side way. Others as still fire that is very long. Other there is that maketh great flames a biderh not long. Others also as candles, sometime great and sometime little, and this they see in the ayre and on the earth. Another Comer they see falling as an ardent speare.

Burning candle. Spere ardent, fire mounting, burning sparkles,
fire brands, wilde fire.



Whereouer Shepheards see Comets in other manners, that is to wit, in manner of a pillar flaming, and dureth long. Another in manner of a flying star that passeth lightly. But the third is a covered star that dureth longest of all. They see other fine starres erratikes, that go not as the other, and are those that they call planets, but they haue forme of the planets, a bin Saturne, Jupiter, Mars, Venus, Mercury, and they see starres, of which one is called the bearded star, and the other a tailed star.

Stars erratikes, Comer tayled, Flying Star, Pillar ardent, Star tayled,
Star haired, Star bearded.



The Shepheards Kalender.

Quatuor his casibus sine dubio cadit adulter;
 Aut hic pauper erit, aut subito morietur;
 Aut cadit in causum qua debet iudice vinci.
 Aut aliquod membrum calui, vel crimine perdet.

Of a Thunderstone that fell in the Dutchie of Austrich.

It shal beitt that the impressions before seeme things maruellous to people that haue not seene them, they say that it is in party impossible. Knowe they and other, that in the yeare of our Lord M^cxcii the vii day of Nouember, a maruel hapned in the erledom of ferrate in the Dutchy of Austrich, neare a towne named Enszheim, where th at day was great thunder and orage. In the plaine fields nigh the said towne fel a stone of thunder, which weyed two hundred and fifty pound & moze. Which stone to this present time, is kept in the said towne, and euery man and woman may see it that will. Of which stone folloiweth an Epitaph.

Heree followeth the Epitaph of the Thunderstone.



Verlegat antiquis miracula facta sub annis;
 Qui vuler, & nostros comparat inde dies,
 Visa licet fuerit portenta, horrendaque monstra.
 Lucere cœlo, flamma, corona, tardes
 Aster diurna, faces, sermo, & telluris hiatus,
 Et bollides, typhon sanguineusque polus,
 Circulus, & lumen nocturno tempore visum,
 Ardentes clipei, & nubigeneque teræ
 Montibus, & vasi quondam concurrere montes,
 Armorum & crispitus, & tuba terribilis,
 Lac puere cœlo bisum est, frugesque calibisque
 Ferrum etiam, & lateres, & caro, lana, cruor,
 Et sexcenta alijs, ostensa a scripta libellis,
 Prodigijs ausum vix simulare nouis,
 Visio dira quidam Friderice tempore primi
 Et tremor in terris, linaque, solque triplex,
 Hinc cruce signatus Friderico rege secundo,
 Exiit in scriptis gramate ab ymbre lapis,
 Austia quem genuit senior Fredericus, in agros
 Tertius hunc proprios, & codore arua vider,
 Nempe quadragintos pro mille peregerat annos,
 Sol nouiesque decem signiferatque duos

Septem

The Shepheards Kalender.



Septem præterea dat idus metunda Nouembris
 Ad medium cursum tenderat illa dies,
 Cum tonat horridem crepuitq; per aera fulmen
 Multiflorum, hic ingens condidit æque lapis
 Cui species delite est aciesq; triangula, obtusus
 Est color & terræ format metalligere,
 Minus ab aliquo fertur visusque sub ævis
 Saturni qualem mittere rydus habet.
 Senferat hunc Ensheim sunt gaudia sensit in
 Illic insiluit depopulatus humum (agros,
 Quilicet in partes fuerit distractus vbiq;
 Ponderis adhuc tamen hoc continent ecce vides
 Qui mirum est potuisse hyems cecidisse diebus,
 Aut fieri in tanto frigore congeries,
 Et nisi anaragore resera monumenta, molarem
 Casurum lapidem, credere & ista negem
 Hic tamen auditus fragor vndique lidoire Rhem
 Audit hunc vri proximus alpicola.

How the yeare goeth about by xii. months, and how a man waxeth in xii
 ages of his life. Chap. xlv.

E sho d belceue that it is certain true, that the xii. months &
 seasons changeth xii. times the man, even as the xii. moneths
 changeth them in the year xii. times, as euery one after the o-
 ther by the course of nature, & so mans life changes euerie sixe
 year, & so after that foorth to xii. ages, & euery age lasteth 6 year,
 and so xii. times vi. makes lxxii. and so long euerie man may preserue his
 body without sickness, if they keep themselves wel in youth, by good diet &
 good gouernance, for ye know wel that manie men slay themselves, and die
 long ere they should do, as by surfets, ouer salt meats, ouer cold meats, or
 too hot in operation, contrarie to their complexion, or by taking great heat,
 and after great cold, or by euilaices, or by taking of thought, or by gret wet
 going in the raine, or going wet-shod, or ouer much vsing the companie of
 women, or by fighting in his youth & losing some of his blood, or by gret
 anger, or by fals or burdens, or by too great studie ouer-reaching his mind.
 These with manie other men maie alter their complexion, and shorten their
 liues, and al for lack of good gouerning in their youth. And they that liue
 til lxxii. is by their good liuing and diet. Then maie they liue in decrepitude,
 til lxxx. or an hundred Years, but few passeth that. Al is Gods ordinance, to
 lengthen and shorten their daies at his pleasure.

The Shepheards Kalender.

Of the commodities of the xii. moneths in the yere, with the
xii. ages of man. Chap: xlvj.

January

The first moneth is January, the child is without might until he bee six
yeares old, he cannot helpe himselfe.

February

The first yere that is the first time of the springing of al floures, and so
the child til xii. yere, groweth in knowledge and learning, and to do as he
is taught.

March.

March is the budding time, and in that six yeares of March the childe
waxeth big and apt to do service, and learne science from twelue to sixteen,
such as is shewed him.

Aprill.

April is the springing time of flowers, and in that six yeares he groweth
to mans state in height and bieldth, and waxeth wise and bold, but then be-
ware of sensuality, for he is xxiii.

Maie.

Maie is the season that floures bin spread, and bee then in their vertue,
with sweet odours. In these six yeares hee is in his most strength, but then
let him gather good maners betime, for if he tarry past that age, it is an hap
if euer he take them, for then he is xxx. yeares.

Iune

In Iune he begins to close his minde, then waxeth he ripe, for then he is
xxvi. yeares.

Iuly

In Iuly he is xlii. and begins a litle to decline, and feeleth him not so pro-
sperous as he was.

August

In August he is xlviii. and then he goeth not so lustily as he did, but stu-
dies how to gather to and him in his old age, to liue more easily.

September

In September he is liiii. yere, he then puruepeth against winter, to cher-
ish himselfe withal, and keep neere together the goods he got in his youth

October

Then is a man lx. years full, if he hath ought he gladdeth, and if hee haue
nought, he weepeth.

November

Then is man lxxvi. he skowpeth and goeth softly, and looseth al his beuty
and fairenesse.

December

In December is man lxxxii. yeares, then had he rather haue a warme fire
then a faire Lady, and after this age he goeth into decrepitude to waite a child
again, and cannot weld himselfe, & then yong folkes be weary of his com-
pany: but if they haue much goods, they bin full euill taken heed of.

Of

The Sepheards Kalender.

Of an assault against a Snail: Chap. xlvii.

The woman speaketh with an hardy courage.

Gout of this place thou vgly beast,
Which of the vines the buegemings doth eat.
And buds of trees both more and least,
In dewy mornings gannst the weat.
Out of this place, least I thee fore beat
With my distaffe, betweene thy hornes twaine,
That it shal sound into the realme of Spaine.

The men of armes with their fierce countenance:
Horrible Snail, lightly thy hornes downe lay,
And from this place, outfast looke that thou rin,
Or with sharpe weapons we wil thee frap,
And take the castle that thou liest in,
We shal slay thee out of thy soule skin,
And in a dish with Onions and Pepper,
We wil thee dresse, and with strong Vineger.

There was neuer yet anie Lombard,
That did thee eate in such maner of wise,
And breake we shal thy house strong and hard,
Wherefore get thee hence by our aduise,
Out of this place of this rich edifice,
We thee requise if it be thy will,
And let vs haue this towne that we comen il.

The Snail speaketh
I am a beast of right great meruaille,
Upon my backe my house raised I beare,
I am neither flesh nor bone to auaille,
As wel as an Ore two hornes I weare,
If that this armed men approach me neere,
I shal then toome vanquish euerie chone,
But they dare not, for feare of me alone.

illi The

The Shepheards Kalender.

The Meditations of the Palsion of our Lord Iesus Christ, that Shepheards and
simple people ought to haue in hearing the diuine seruice.

Chap: xlviii.



It behooueth for to thinke afoze the beginning of Parting on the wordz that Iesus said in the garden, the night afoze that he tooke his blessed passion. Father if it be possible, transpote from me this chalice. Notwert my will bee not Done. but thine, and that in so saying, he suffered so great paine, that he sweat drops of bloud in such abundonce, that it ran downe to the ground.

And at Parting time, it behooueth to thinke how the traitor Judas approached him to our Lord, and kissing him sayd, Auerabi, I salute thee master, and that the meeke and benigne Iesus withdrew not his visage from the traitor, and how he suffered himselfe to be taken and bound as a theefe, and cast to the earth, defiled, spitten on, and left of his Disciples and seruants.

At Lauds it behooueth to thinke and consider, Iesus being in the house of Anna, & after in the house of Caiaphas, despiteously beaten, blasphemed, stretched, and bespitten in his most precious visage, his eies bounden and after troden vnder foote inhumanly.

At prime it behooueth to thinke how Iesus was ledde from the house of Caiaphas to Pilate, and the beatings that he had. And how Pilate examined him of that they had wrongfully accused him of, and how hee was cruelly beaten at a pillar befoze a great multitude of people, and crownd with thornes.

At Tercer it behooueth to thinke how Iesus was presented befoze the people, with a crowne of thornes, clothed with a mantle of purple, and the cursed people cried Crucifige, Crucifige eum, and how Pilate condemned him to the most bitterfull death, and how he bore the heauy Crosse vpon his sacred shoulders.

At noone it behooueth to thinke how Iesus was led to the mount of Caluarie, shedding his precious blood, and how he fell diuers times vnder his crosse, and how he was nailed with great blunt nattes, and the dolour that he suffered when it was let fall into the moztis. And thinke also of the dolours of his sorrowful mother.

At hie noone it behooueth to thinke in what dolour he was, when he said, My God my God, wherefoze hast thou left me: and when he saide I thirst, they gaue him vineger and gal medled, and how he abode the death: after sighes made, he gaue vp the ghost to God his father, and how his Mother had great sorrow also.

At euensong it behooueth to thinke how Iesus had his side opened with a speare, and how he hung dead on the crosse full of woundz, from the top
of

The Shepherds Kalendar. I

of his head to the sides of his face, and taken downe, and gave his mother
laid him on her lap weeping. O. amon llllbas 70 a to gail

At compline, thinke how Iesus was wounded and laid in sepulture, and
kept off the Jewes to the end of the world not eate.

Clarke and the people ought to come to the church to go to the masses.

Quale la prima moderna in Gode 3da D



The saying of a dead man.

Chap: xlix.



And looke and see,
Take heed of me,
Dost thou waite for
when thou art dead?
Dill as a tree, and
I ames shall see thee,
Thy great beauty,
Shall be like the leaue.

The time hath beene,
In my youth Greene,
That I was cleene
Of body as ye are,
But for mine eyes
Now two holes beene,
Of which I see,
But dong all bare.

Now intend
For to amend.

O Mortall creatures, sayling in the waves of misery,
Availle the sale of your conscience unpure,
Flee from the perils of this unstedfast wherry,
Drive to the haven of charity most sure,
And cast the Anchor of true confession,
Fastned with the great cable of contrition cleene
Wind up the merchandise of whole satisfaction,
Which of true customers shall be overleene,
And brought to the warehouse of perfection,
As perfect Marchants of God by election.

¶ iiii

How



The Shepherds Kalender: T

How every man and woman ought to cease of his sinnes at the sound
ding of a dreadfull horn. Chap. 1. of the first booke of the Shepherds Kalender.



Ho he now living of this world is full
of signant fumes, which on his soul
Take heed of my horn, toting al aloud
With boisterous sound, and blaste his bell
Warning you of the judgement day,
The which day is ready to give sentence
On peruerse people, repleat with negligence.



Ho ho betime, or that it be too late,
Cease to sinne, and take space, and posture,
Leaue your folly, or death make you check,
Cease your sinne, and your incredulity, (mate
Cease your thoughts of immunditie,
Cease off your pericull pencement,
The which wellet your intendment.



Ho ho people infer with negligence,
Cease your sinnes that manifold cruelties,
Dyed God your maker, a right wise sentence
Cease your blindness of worldly vanities,
Least be you like with endlesse infirmities,
Cease your couetise, gluttony and pride,
And cease your superfluous garments wide.



Cease off your othe, cease off your swearing,
Cease off your pompe, cease off your vainglorie
Cease off your hate, cease off your blaspheming
Cease off your malice, cease off your enuie,
Cease off your wrath, cease off your lechery,
Cease off your fraud, cease off your deception
Cease off your tongue making detraction.



Flee faint fallshood, flie, flie, and flie,
Flee fatall flatterers full of flatterie,
Flee faire faining fables of fauour,
Flee folkes fellowship, from flouting fallacies,
Flee frantick facers, full of from madnes,
Flee fooles fallaces, flee fond fantasies,
Flee from flesh fables, faining flatteries.



To

The Shepheards Kalender.

To know the fortunes and destinies of man by the vnder the xij. signes, after Pro-
phetias Prince of Astronomy. **Chap. III.**
To know the fortunes and destinies of man by the vnder the xij. signes, after Pro-
phetias Prince of Astronomy. **Chap. III.**



TO know vnder what planet a man or woman is borne, it is needful,
to wit, that there is seuen planets in the Skie, that is to say, Sol, Ve-
nus, Mars, Mercurius, Jupiter, Luna, and Saturnus. Of the se-
uen Planets is named the seauen daies of the weeke, for euery Day hath
his name of the planet reigning in the beginning of it. The ancient philo-
sophers

The Shepherds Kalender T

Copernicus say, that Sol domineth the Sunday, the cause is (they say) for the sun among other planets is most worthy, wherefore it taketh the worthiest day, that is Sunday, Luna domineth the first houre of Monday, Mars the first houre of Tuesday, Mercurius the first houre of Wednesday, Jupiter for Thursday, Venus for Friday, and Saturnus for Saturday. The day natural hath xxiiij. houres, and euery houre raigneth a planet.

It is to be noted that when a man will begin to reckon at Sunday, he must reckon thus, Sol, Venus, Mercurius, Luna, Saturnus, Jupiter, Mars.

And when the number is failed, he must begin at the houre that he would know what planet raigneth. The Monday he ought to begin at Luna, the Tuesday at Mars, the Wednesday at Mercurius, the Thursday at Jupiter, the Friday at Venus, the Saturday at Saturnus. And euer, when the numbers of the planets is failed, he must begin by order as it is aforesaid.

Also it is to be noted that the Grekes begin their day in the morning, the Jewes at noone, & the Christians at Midnight, and there we ought to begin to reckon, for at one of the clocke on Sunday in the morning, raigneth Sol, at two raigneth Venus, at three raigneth Mercurius, at foure raigneth Luna, at five Saturnus, at six Jupiter, at seauen Mars, and at eight beginne againe at Sol, at nine Venus, at ten Mercurius, and consequently of the other by order in order in euery houre.

When a child is borne, it is to be knowen at what houre, and if it be in the beginning of the houre, in the middell, at the end. If it be in the beginning, he shall hold of the same planet, and of the other afoze. If it bee in the middell, it shall hold of that one. If it be borne in the end, it shall hold of the same, and of that which cometh next after, but neuertheless the planet that it is borne vnder, ne shall not domine other, & that of the day shall be aboue it, which is the cause that a child holdeth of diuers planets, & hath diuers conditions.

He that is born vnder Sol, shall be prudent and wise, a great speaker, and that which he praiseth, he holdeth vertuous in himselfe. Who that is borne vnder Venus is loued of euery man, good to Godward & regular. Who is borne vnder Mercurius is well bearded, subtil, mild, veritable, and is not most prudent. Who that is borne vnder Luna, hath an hie forehead, ruddy merry visage, shamefast, and religious. Who that is borne vnder Saturne, is hardy, curteise of living, and is not auaritious. Who that is born vnder Jupiter, is hardy, faire visage, and ruddy, chaste and bagabond.

Who that is borne vnder Mars, is a great speaker, a ller, a thiefe, & deceiver, big and of red colour.

They that will knowe of this more evidently, let them turne to the properties of the seauen planets afoze rehearsed.

A Prologue of the Author vpon the xii. signes. Chap. liii.

The Sepheards Kalender.



I Considering the course of the celestiall bodies, and the puissance of the high God Omnipotent, the which hath made the Sunne to shine vppon the good and euill, that gouerneth all thinges which are containd in the firmament, and on the earth haue taken vpon me for to endite this little Treatise, for to instruct and endoctrine the people not lettered. first, to know God their maker. Secondly, to gouerne theiꝝ bodies, and eschew infirmities. And thirdly, to know the course of the firmament, and of the celestiall bodies contained in it, with the disposition of the vii. planets.

But

The Shepheards Kalender.

But who that will know his properties, ought first to know the Moneth that he was borne in, and the sign that the sun was in the same day, I will not say that such things shall bee, but that the signes haue such properties and is the will of God. After Poets and Astronomers, Aries is the first signe that sheweth the fortunes of men and women, as saith Ptolomeus.

The first signe of Aries.



I find that hee which is borne in the signe of Aries from mid March to mid April, shalbe of good wit, and shal neither be rich ne poore, he shal haue damage by his neighbours, hee shal haue power ouer dead folks goods, he shal be soone angry and soone pleased, he shal haue diuers fortunes and discords, he shal desire doctrine, and haunt eloquent people, and shalbe expert in many degrees, he shalbe a lyer, and huffedfast of courage, and will take the vengeance on his enemies, and he shal be better disposed in youth in all thinges, then in age, vnto xxxiii. yeare he shalbe a fornicator, and shalbe wedded at xxv. and if he be not, he shal not be chaste, hee shal bee a mediator for some of his friends, and will gladly be busie in the needs of other, he shal bee awaited to be damaged, he shal haue a signe in the shoulder, in his head, and in his body: yet he shal be rich by the death of other, his first sonne shal not liue long, he shalbe in danger of foure footed beasts, he shal haue great sickness at xxxiii. yeare, and if he escape, he shal liue lxxxv. year after nature.

The woman that is born in this time shalbe ireful, & suffer much wrong from day to day, she wil gladly make leasings, & shal loose hir husband, and recouer a better, she shal be sick at v. yeare of age, and at xxv. she shal be in great danger of death, which if she escape, she shalbe in doubt til xliii. year, & shal suffer great paine in the head. The daies of Sol and of Mars to them shalbe right good, and the daies of Jupiter shal be contrary to them, & as wel the man as the woman shalbe semblable to the sheepe, that euery yeare looseth his fleece of wool, and in short space recouereth it againe.

Of the signe of Taurus.



HE that is borne in the sign of Taurus, fro mid April to mid May, shalbe strong, hardy & full of strife, delicious, and shal possesse goods giuen to him by other men, that he would haue done shal be incontinent, and will enforce to himselfe to finish it. In his youth he will despise euery person, and shal be irefull, he shal go pilgrimages, & will leaue his friends & shal liue among strangers, he shalbe put in offices, and shal exercise them wel, & shal be rich by women,

The Shepheards Kalender.

women, he shalbe thankles and come to good estate, he wil take vengeance on his enemies, he shalbe bitten of a dog, & shal experient many pains by women, and shalbe in perill at xxxiii. yeare, he shalbe in perill of water, and shalbe greued by sicknesse and venim at xxxiii. yeare, and at xxx. yeare, he shalbe abundant in riches, and shal rise to great dignitie, and shal live lxxv. yeare and thre moneths after nature, and shal see his fortune sorrowfull.

The woman that is borne in this time shalbe effectuell, laboring, and a great lyer, and shal suffer much shame. She shal reioyce in the goods of her friends, that which she conceiveth in her mind shal come to effect, and shal have the best part, she shal have many husbands, and many children, she shal be in her best estate at xvi. yeare, and she shal have a signe in the middle of her body, she shal be sickly, and if she escape, she shal live lxxv. yeare after nature. She ought to bear rings and precious stones upon her. The daies of Jupiter & of Luna bin right good for them, and the daies of Mars contrary. As wel the man as woman may be likened to the bull that laboureth the land, and when the seede is sowne, he hath but the straw for his parte. They shal keepe well their owne, and it shal not profit to them, ne to other, and shal be reputed vnkinde.

Of the signe of Gemini.



The man that is born in the sign of Gemini, from mid May to mid June, shal have many wounds and he shal be faine and mercifull, he shal lead an open & a reasonable life, he shal receive much sorrow, he wil go in vnkind places, and do many pilgrimages, he will praise himselfe, and wil not hide in the place of his nativity, he shalbe wise and negligent in his workes, hee shal come to riches vnto xxi. yeare, his first wife shal not live long, but he shal marry strange women, he shalbe late married, he shal be bitten of a dog, & shal have a marke of yron or of fire, he shalbe tormented in water, and shal passe the sea, and shal live an hundred yeare and ten moneths after nature.

The woman then borne shal come to honour, and set forward with the goods of other, & she shalbe agreed of a false crime, she ought to be wedded at xlii. yeare, if she shal be chaste, and eschew all perill, and shal live lxx. yeare after nature, and shal honour God. The dayes of Mercury and Sol to them bin right good, the daies of Luna and Venus be to them contrary and as well the man as the woman shal augment and assemble the goods of their successors, but scantly shal they use their owne goods, they shal be so avaricious.

Of

The Shepheards Kalender.

Of the signe of Cancer.



Next after, he that is borne vnder the signe Cancer, from mid Iune to mid Iuly, shall be very auaricious & of egall stature, he will loue women, hee shall be merry, humble, good, wise, & well renowned, he shall haue damage by enuie, he shall haue the mo-
me of other in his guiding, he shall be a conductor of other folkes things, he shall haue strife and discorde among his neighbors, and will auenge him on his enemies, by his arrogancie manie shall mocke him, he shall haue often great feare from the water, he will keepe his courage secretly in himselfe, and shall suffer dolour of the wombe, hee shall finde hidden money, and shall labour sore for his wife, he shall see his perill in a certaine yeare, the which shall be knowne of God, his hauires shall decrease, at xxxiii. yeare he shall passe the sea, and shall liue lxx. yeare after nature, and fortune shall be agreeable to him.

The woman that shall be born in this time, shall be furious, incontinent, angry, and soone pleased, she is nimble, seruiceable, wise, ioyous, and shall suffer many perils, if any person do her any seruice, she will recompence them wel, she shall labouring and take great paine vnto xxx. yeare, and then shee shall haue rest, she shall haue many sonnes, she must be wedded at xiiii. yeare, honours and gifts shall follow her, she shall haue wounds, & he whol thereof, and shall haue perill of waters, and shall be hurt in a secret place, she shall be bitten of a dogge, and shall liue lxx. yeare after nature. The daies of Iupiter, Venus and Luna, to them be right good, & the daies of Mars right euill: and as wel the man as the woman shall haue good fortune and victorie ouer their enemies.

Of the signe Leo.



As we read, he that is borne vnder the signe of Leo, from mid Iuly to mid August, shall be faine and hardy, he shall speake openly, and shall be merciful, he shall weep with the weepers, and shall be arrogant in words, he shall haue a perill in certain time, and at xxx. yeare he shall be waited to be damaged, but he shall eschew that perill, his benefits shall be ingrate, he shall be honoured of good folk, and obtain his enterprise, he shall haue goods by temporal seruices, he shall be in great to the eues, & shall be great and puissant, he shall haue charge of the commonitie, & as much as he looeth he shall win, he shall come to dignitie, and shall be amiable, he shall take fortune of three wiues, he will go often on pilgrimages, and suffer paine of the sight, he shall fall from hys, and be feareful of water, he shall find hid money: at viii. yeare of age he shall be sick also he shall be in perill & doubt of some great Lord, and at xxxvi. yeare he shall be bitten of a dog, and be whole with great pain, and shall liue lxxiiii. yeare after nature.

The

The Sepheards Kalender.

The woman that shalbe bozne in this tithie shalbe a great lper, faire, well spoken, mercifull, pleasant, and may not suffer ne see men weep, she shal be meeke, her first husband shal not live long, she shal haue paine in her stomacke, she shalbe awaited of her neighbors at xviij. yeare, and live to great riches, shee shal haue children of three men, she shal be amiable, and haue the blondy sir, and shalbe bitten of a dogge, she shal fall from hys, and live lxxvii. yeares after nature: the dayes of Mercury, Sol, and Mars, to them be right good, the dayes of Saturne be contrarye, and as wel the man as the woman shalbe hardy, great quarrellers, and mercifull.

Of the signe Virgo.



Of the signe Virgo, I find that he which is bozn from mid August to mid Septemb. shal gladly commend his wife, he shal be a great householdier, ingenuous, he shal be solicitous to his work, he shal be wamefast and of great courage, and all that he seeth he shal couer in his vnderstanding, he will soone bee angry and surmount his enemies. Scarcely shal he be a while with his first wife, he shal be fortunat at xxxi. yeares, he wil not hide that which he hath, and

shal be in peril of water, he shal haue a wound with iron, and shal live lxx. yeare after nature.

The woman then bozne shal be wamefast, ingenious, and wil take paine, and ought to be wed at xii. yeare, long shal she not be with hir first husband. Her second husband shal be of long life, a shal haue much good by another woman, she shal fall from hys, her life shalbe in perill, and shal die shortlye, she shal suffer dolour at ten yeare, if she escape these dolours, she shal live lxx. yeare after nature, she shal bring forth verriuous fruit, and euery thing shal fauour her, she shal reioyce in diuers fortunes. The dayes of Mercury and of Sol shal be right good for them, and the dayes of Mars shal be contrary. And as wel the man as the woman shal suffer many temptations, so that with great paine they may resist them, they shal delight to live in charity, but they shal suffer much, wherefore it be.

Of the signe of Libra.



Among planets Liba ought to be remembered, for he that is bozn from mid September to mid October, shalbe right mightily praised and honored in the seruice of Captaines, he shal go in unknowne places, and shall get in strange lands, he shal keepe wel his owne, if he make not reuelation by drinke, he wil not keepe his promise, he shalbe enuid by siluer and other goods, he shal be married, a gof. on his wife, he shal speak quickly, and shal haue no dowage among

The Shepheards Kalender.

among his neighbours, he shall haue vnder his might the goodes of dead folk, and shall haue some signe in the members. Oxen, horse, and other beasts shall be giuen to him, he shall haue damage and injury, he shall bee enriched by women, and experient euill fortunes; many shall aske counsell of him, he shall liue lxx. yeare after nature.

The woman that is bozne in this time, shall be amiable and of great courage, she will announce the death of her enemies; and shall go in places vnknewen, she shall be dishonest & mertry, reioyes by her husband, if she bee not wedded at xiii. yeare she shall not be chaste, and shall haue no sons by her first husband, she shall go many pilgrimages, after xxx. yeare she shall prosper better, & haue great honor and praise. Then after she shall be greuously sick and shall be bent in the seate about xli. yeare of age, and shall liue lx. yeare after nature. The daies of Venus and of Luna for them bin right good, and the daies of Mercury contrary. And as wel the man as the woman shall be in doubt vnto the death, and there is doubt in the end.

Of the signe of Scorpio.



We read, that hee which is bozne in the signe of Scorpio, from mid October to mid Nouember shall haue good fortune, he shall be a great fornicator, the first wife he shall haue in marriage shall become too religious, he will serue gladly to images, he shall suffer paine in his priuy members at the age of xv. yeare, he shall be hardy as a Lion, & amiable of form, many faculties shall be giuen to him, he shall be a great goer in visiting diuers contries, for to knowe the customes and statutes of many Cities, and shall haue victory ouer all his enemies, they may not hinder him in no maner wise, he shall haue money by his wife, and shall suffer diuers dolours of the stomack, he shall be mertry, & loue good company of mery folke. In his right shoulder shall be a sign, by sweet words and adulations he shall be deceiued, he will often say one, and do another, he shall haue a wound with iron, he shall be bitten with a dog or of some other beast, he shall be in doubt, and haue diuers enemies at the age of xxiii. yeare. and if he escape, he shall liue lxxiii. yeare after nature.

The woman that shall be bozne in this time shall be amiable and fair, and shall not be long with her first husband, and after she shall inioyn with another by her good and true seruice, she shall haue honor and victory of her enemies, she shall suffer paine in her stomack, she shall be wise & haue wounds in her shoulders, she ought to feare her latter dayes, which shall be doubtful by beuim, and she shall liue lxx. yeare after nature. The daies of Mars and Saturne to them bin right agreeable, & daies of Jupiter to them bin contrary, they shall be sweet of word, and picking with their taile, and will murmur detracting other, and say otherwise then they would be said by.

of

The Shepheards Kalender.

Of the signe of Sagitarius.



YE ought to know, that he which is borne vnder Sagitaris, from into Nouemb. to mid Decem-ber, shal haue good effect, & shal haue mercy of euery man he seeth, he shal haue by reuelation, he shal go farre to desert places unknowne and dangerous, & shal retorne with great gaires, he shall see his fortune encrease from day to day, he will not hide that he hath, he shall haue some signes in his handes or feet, he shalbe fearful, at xlii. yeare he shal haue some peril, he shal passe the sea to his incre, and shal liue lxxvii. yeares and eynht months after nature.

The woman borne shal loue to labor, she shal haue diuers thoughts for strange strifes, and may not see one weep, she shal haue victorie ouer hir enemies, she shal spend much siluer by euill company, she shalbe called Mother of sorowes, and shal suffer many euils, she shal take great paine, to the end that she may haue the goods of her kinsmen. She ought to be married at xlii. yeare, and she shal haue paine in her eyes at xlii. yeares, and shal haue by enemy at xlii. yeares joy, she shal suffer doloure by enemy, and shalbe separate from joy, and shal liue lxxii. yeares after Nature. The daies of Venus and Luna bin right good, the daies of Saturne and Mars be euil, and as wel the man as the woman shalbe inconstant in deeds they shall be of good conscience & mercifull, better to others than to themselves, & wil loue God.

Of the signe of Capricornus.



HE that is borne vnder Capricornus, from mid Decemb. to mid January, shalbe iracundious a fornicator, a liar, and shalbe alway labouring, and shal be nourished with strange things, hee shal haue many crimes and noyes, he shalbe a go-uernez of beasts with foure feete, he shal not be long with his wife, he shal suffer much sorow and heauinesse in his yowth, he shal leaue many goods and riches, he shal haue a great perill at xvi. yeares, he shalbe of a great courage, he shal haue honest people, and shalbe rich by women, and shal be conductoz of maidens, his brethren wil make diuers spyngs vpon him, and hee shal liue lxx. yeare and foure months after nature.

The Shepherds Kalendar.

The woman that is borne in this time, shalbe honest and fearful, she shal surmount her enemies, and haue children of threemen, she wil do many pil grimages in her youth, & after haue great wit, she shal haue great goodes, she shal haue paine in her eyes, and shalbe in her best estate at 30. yeare, and shal liue 70. yeare and foure months after nature. The dayes of Saturne and of Mars to them be good, the dayes of Sol contrary, and both man & woman shalbe reasonable and enuious.

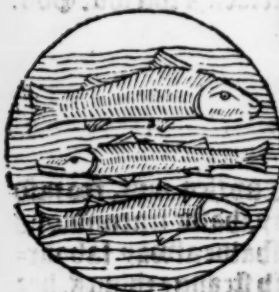
Of the signe of Aquarius.



The man that is born vnder the signe of Aquarius, from mid January vnto mid february, shal be louely and yreful, wil not beleue in vaine, he shal haue siluer at 24. yeare, he shalbe in estate, hee shall win wher he goeth, oz hee shalbe soze sicke, & shall be hurt with Iron, he shal haue feare on the water, and afterward shal haue good fortune, and shal go into diuers strange countries.

The woman that is borne in this time, shalbe delirious, and haue many noyses for her children, she shalbe in great peril, at the age of 24. yeare, she shalbe in felicity, she shall haue damage by beastes with foure feete, she shall liue 78 yeares after nature. The dayes of Venus and Luna be right good for them, the dayes of Mars and Saturne contrary, and both the man and the woman shal be reasonable, and they shall not be quer-rich.

Of the signe of Pisces.



He that is borne vnder the signe of Pisces, from mid february to mid March, shalbe a great goer, a fornicator, a mocker, and shalbe couetous, hee will say one, and do another, he shal find money, hee wil trust in his sapience, he shal haue good fortune, he shalbe a defender of Orphelins and widdowes, he shalbe fearful on water, he shal passe soone all his aduersities, and shall liue 72. yeares, and v. months after nature.

The woman that is born in this time, shalbe delicious, familiar in tests, pleasant of courage, feruent, and shall haue sicknesse in her eyes, and shall be sorrowfull by shame. Her husband will leaue her, and she shal haue much paine with strangers, she shal not haue her owne. She shal haue paine in her stomack, and she shal liue 77. yeare after nature. The daies of Mars and of Saturne to them be contrary, and both the man & the woman shall liue faithfully.

Thus endeth the Natiuity of men and women after the 12 signes.

Heere-

The Sepheards Kalender.

Heereafter followeth the x. Christian Nations. Chap: liiij.

I Pretended in this little treatise to speak of diuers christian nations, the which bin diuided in ten, of the which I will declare, as I haue found written in the Latin tongue, I will redige it into our English maternal, as shepherds speaketh in the fields, after the capacity of mine understanding. And if in so doing I haue erred, I require al other Shepherds for to excuse my youth, and to amend wher e I haue made default. And whereas I haue failed, I submit me vnto amendment, for against amens no man may be.

The first Nation is of the Latioes.

The nation of the Latines. for the superiours is the Emperoz, a many kings, namely, the most christian and redoubted king of England, & of fraunce, with many noble Dukes, Barles, Counts, Barons and knights, and is the nation most resplendishing of all other in honour, force, and chiuallrie. In the nation of Spaine bin the Kings of Castile, Aragon, Portingale, Naar, and other Lords. In the nation of Italy is the king of Sicilie, and the K of Naples, and manie other Lords, as of Venice, Florence, and Seane. In Almanie beside the Emperoure is diuers kings, as of Scotland, Hungarie, Boheme, Polony, Aep, Frise, Suille, Poznego, Almay, and Croacy, a manie other Lordships that be vnder the obedience of the Catholike Church.

The second nation is of Greekes.

Herace complaineth, speaking of his nation of Greece, for the vexation that he had in times past. The Greeks haue the patriarch of Constantinople, Archbishops & Abbots to the spiritualty, & to the temporalty Emperors, Dukes & Earls. They be now but of small number, for Agariens and Turkes haue taken the greatest part of Greece, the which part obeyeth not the Catholike church for their error. They bin condemned by the church, for that they say Spiritus Sanctus non procedit a filio.

The third nation is of Armenyens.

Read, that the Nation of Armenyens is nie Antioch. they vse all one language in the diuine seruice, and in holie Scripture, as who should sing English in the church, and both the men and women vnderstand all. They haue their primate, which they call catholike, to whom they obey as to the king in great deuotion and reuerence. They fast the Lenten, and eate no fish, & they drinke no wine, and eate flesh on the Saturday.

The Shepheards Kalender.

The fourth Nation of Georgiens.

This nation is called Georgiens of S. George of whom they beare the image in battell; and he is their Patron. They bin in the parts Oriental, and bin strong and delicious, halfe Persians, and halfe Assuriens, and they speake soule and foolish language, and make their sacraments as the Greekes, the Priest's haue their crownes round crested on their heads, and the Clarke's haue them square. When they go to the holy sepulchre they pay no tribute to the Sarazins, they enter into Jerusalem their standers displayed, for the Sarazins feareth them. The women vse armors as the men when they write to the Soldan; incontinent that which they demand is granted them.

The fift Nation is the Assuriens.

If I am also by writing, that the nation of Suriens, hath taken the name of a City named Sur, the which is the most eminent, and most upholden among al other Cities and towncs of the contry of Surry. These people for their vulgar & common speech, speaketh the language Sarazinions. Their holy Scriptures diuinities, and offices of the seruice is in Greeke. They haue bishops, & keep the constitutions of the Greekes, obeying them in all things. They sacrifice with raised bread, & haue opinions of the Greekes as the Latines. There besome christian men in the holy land that instruct them, and bin called Samaritans: which were converted in the time of the Apostles, but they be not perfect christian men.

The sixe Nation is of Mororabiens:

Sometime were wont to be a nation of people in the countrey of Affricke Sand Spain, called Mororabiens, but now they bin but few. They be called Mororabiens, for that in many things they held the vse of christian men. Being in Araby, they vse the language of Latine in the diuine offices and sacred things, and obey to the church and to the prelates of the Latines. They confesse them in the language Azomonien or Latin. They bin different to the Latines, for that in their diuine Offices they haue the houres too long. And for the day is diuided into xxiii. houres of night & day, so many offices, houres, & times, and all other Orisons haue they along, the which they say not after the custome of the Latines, for that the Latines say in the beginning, they say in the end, or in the middle. Some diuide the holy sacraments in seven parts, and other in ten. This is a right remonstration, they conforne no persons to marriage, vnlasse they be borne in their owne countrey and lands. The strangers may not bee receyued in Marriage. Againe, when a man loseth his wife by death, the said man will

The Sepheards Kalender.

will neuer be married againe, but liue in chastity. The cause of so grea diuersity among christians was, for that in time past the Christians wer let and not constrained to celebrate counsell generall. For this cause ther arose diuers Heresies in many parts, for there was none that might come by it.

The seuenth Nation is of Prestre Johns land in Indie.

Then is the land of Indie, wherof Prestre John is, for his might is so great that it exceedeth al christendome. This Prestre John hath vnder him lxx. Kings, which do to him obersance and homage: and when he rideth about his country, he causeth to be borne afore him a crosse of wood: and going to battel, he causeth two to be borne before him, one of golde, the other of precious stones: and in that land is the body of S. Thomas the Apostle buried in a tomb of stone, and one of his hands is out of the tomb, that hand euerie bodie may see that goeth thither.

The eight Nation is of Iacobites.

Following after the nation of Iacobites, who are so named of Iames, Disciple of Alexander the patriarche. These Iacobites haue taken and occupied a great part of Asia, in the parts Occidentall, and the Lande of Hambye, that is, in Egypt, and the land Ethiopians vnto Indie, with mo than xx. realmes. The children of that countrey are circumcised and baptized with an hot iron, for they haue printed the character of the Crosse on their foreheads, and on other parts of the body, as on the armes and breest. They shryne them onely to God, and not to the priests. In this prouince the Indians and Agarenoriens say, that Iesus Christ hath onely but the nature diuine. Some of them speake the language of Chaldee and Araby, & diuers other that do speake other languages, after the diuersities of Nations. They were condemned at the Counsel of Chalcedon.

The ninth nation is of the Neschorians.

Of Neschorianus was of Constantinople, hath bin made this name Neschorians. These Neschorians put in Iesu christ two persons, one diuine, the other humane, and they deny out Lady to bee the mother of God, but they say wel Iesus is be man. the language they speak is Chaldee, and sacrifice the body of Iesus Christ with raised bread. They inhabit in Carrary, and in great Indie, they be in great number, their country containeth almost as much as Almaine and Italy.

On

The

The Shepheards Kalender.

The fourth Nation of Georgiens.

This nation is called Georgiens of S. George of whom they beare the image in battell, and he is their Patron. They bin in the parts Oriental, and bin strong and delicious, halfe Persians, and halfe Assuriens, and they speake foule and foolish language, and make their sacraments as the Greekes, the Priests haue their crownes round reased on their heads, and the Clarks haue them square. When they go to the holy sepulchre they pay no tribute to the Sarazins, they enter into Jerusalem their standers displayed, for the Sarazins feareth them. The women vse armors as the men when they write to the Sowdan, incontinent that which they demand is granted them.

The fift Nation is the Assuriens.

If you also by writing, that the nation of Suriens, hath taken the name of a City named Sur, the which is the most eminent, and most upholden among al other Cities and towngs of the contry of Surry. These people for their vulgar & common speech, speaketh the language Sarazinions. Their holy scriptures diuinities, and offices of the seruice is in Greek. They haue bishops, & keep the constitutions of the Greekes, obeying them in nli things. They sacrifice with raised bread, & haue opinions of the Greekes as the Latines. There be some christian men in the holy land that instruct them, and bin called Samaritans, which were converted in the time of the Apostles, but they be not perfect christian men.

The sixe Nation is of Mororabiens.

Sometime were wont to be a nation of people in the countrey of Affricke and Spain, called Mororabiens, but now they bin but few. They be called Mororabiens, for that in many things they held the vse of christian men. Being in Araby, they vse the language of Latine in the diuine offices and sacred things, and obey to the church and to the prelates of the Latines. They confesse them in the language Aramonien or Latin. They bin different to the Latines, for that in their diuine Offices they haue the houres too long. And for the day is diuided into xliiii. houres of night & day, so many offices, houres, psalmes, and all other Offices haue they along, the which they say not after the custome of the Latines, for that the Latines say in the beginning, they say in the end, or in the middes. Some diuide the holy sacraments in seven parts, and other in ten. This is a right heathen nation, they comen no prelong marriage, vnlesse they be bozne in their owne countrey and land. The strangers may not bee receyued in Marriage. Againe, when a man loseth his wife by death, the said man will

The Sepheards Kalender.

will neuer be married againe, but liue in chastity. The cause of so grea diuersity among christians was, for that in time past the Christians wer let and not constrained to celebrate counsell generall. For this cause ther arose diuers Heresies in many parts for there was none that might come by it.

The seventh Nation is of Prester Johns land in Indie.

Then is the land of Indie, wherof Prester John is, for his might is so great that it exceedeth al christendome. This Prester John hath vnder him lxx. Kings, which do to him oberyance and homage: and when he rideth about his country, he causeth to be born afore him a crosse of wood: and going to battel, he causeth two to be borne before him, one of golde, the other of precious stones: and in that land is the body of S. Thomas the Apostle buried in a tomb of stone, and one of his handys is out of the tomb, that hand euerie bodie may see that goeth thither.

The eight Nation is of Iacobites.

Following after the nation of Iacobites, who are so named of Iames, Disciple of Alexander the patriarche. These Iacobites haue taken and occupied a great part of Asia, in the parts Occidentall, and the Lande of Hambye, that is, in Egypt, and the land Ethiopians vnto Indie, with more than xx. realmes. The childzen of that countrey are circumcised and baptized with an hot iron, for they haue prynced the character of the Crosse on their foreheads, and on other parts of the body, as on the armes and breest. They shryue them onely to God, and not to the priests. In this prouince the Indians and Agarenoriens say, that Iesus Christ hath onely but the nature diuine. Some of them speake the language of Chaldee and Araby, & diuers other that do speake other languages, after the diuersities of Nations. They were condemned at the Counsel of Chalcedon.

The ninth nation is of the Nestorians.

Of Nestorianus was of Constantinople, hath bin made this name Nestorians. These Nestorians put in Iesu christ two persons, one diuine, the other humane, and they deny out Lady to bee the mother of God, but they say wel Iesus to be man. the language they speak is Chaldee, and sacrifice the body of Iesus Christ with railed bread. They inhabit in Carrary, and in great Indie, they be in great number, their country containeth almost as much as Armenia and Italy.

On

The

The Shepheards Kalender.

The tenth nation is of Mororiens.

Robust is the nation of Mororiens, so called of an heretik of Moron. They put in Iesu Christ, one vnderstanding and one will, they inhabite in Aaby in the prouince of Phenice, and be a great number, they vse specially bowes and arrowes, and they haue bels. Their Bisshoppes haue rings, miters, and crosses as the Latines. They vse the letter of Calde in their diuine scriptures, and in their vulgar speech they vse the letter of Araby. They haue bin vnder the obedience and lordship of the most holie and sacred church Romane: their patriarke was at the general counsell of S. John de Latran, celebrated at Rome vnder pope Innocent the third: but since then they be returned. They were first condemned at the Counsell of Constantinople, and since that are returned to the obedience of the Roman Church, and yet returned againe to their false and cruill opinions, wherein they perseuer,

Heere beginneth a few Prouerbes. Chap: lv.



These prouerbes be good to marke,
The which followeth in this booke,
Be thou neuer so great a Clarke,
Disdaine not on them to looke.

The first is, man be content,
As God hath sent thee in degree,
Each man may not haue land and rent,
It were not conuenient so to be.

If thou haue not worldly goods at will,
Therfore care nothing by the read of me
Do wel, & Gods commandement fulfill,
For euery man may not a Goldsmith be.

He that hath not a penny in his purse,
If he the right way of Gods law holde:
He shal come to heauen as soone swolle,
As a king that weareth a gowne of gold.

Also there is of men ful manie a scoze;
and each of them doth keep wel his wiffe
Which neuer had a noble in scoze,
and yet they liue a full merrie life.

The Sepheards Kalender.



And also another, forget it not,
 Keepe your owne home as doth a House:
 For I tell you, the Diuell is a wily Cat,
 He will spy you in another mans house.



And in especiall God to please,
 Desire thou neuer none other mans thing
 Remember that many fingers is well at ease,
 That neuer weare on no gay Gold ring.



And this I tel you for good and all,
 Remember it you that be wise:
 That man or woman hath a great fall,
 The which slide downe and neuer rise.



And one also forget not behinde,
 That man or woman is likely good to be,
 That baniseth malice out of their minde,
 And sleeperh enery night in charity.



I can you worke by good counsell,
 For that man is worthy to haue care:
 That hath twice falne into a well,
 And yet the thirde time cannot beware.



Say that a friar told you this,
 He is wise that doth forlake sinne:
 Then may we come to heauenly blisse,
 God giue vs grace that place to winne.



all this is to be remembered



Of Clarke's famous and eloquent,
 Cunning is caught by reading and exercise,
 Of Noble matters full excellent,
 And remember what Salomon sayth the wise,
 That praiseth busynesse and idlenesse doth despise,
 And saith, he that many Bookes doth read and see,
 It is full likely wisedome hane shal be.



Remember

The Shepheards Kalender.



Remember clarks daily do their diligence,
 Into our coꝛrupt speech matters to translate,
 Yet betwene French and English is great difference,
 Their language in reading is double and delicate,
 In their mother tongue they be so fortunate,
 They haue the Bible, and the Apocalipse of diuinity,
 With other noble Bookes that now in English be.

And remember readers where euer ye go,
 That hony is sweet, but curting is sweeter,
 Lato the great Clarke sometimes said so,
 How gold is good, and learning much better,
 Yet manie fall good be, that neuer knew letter,
 And yet vertuous none can be of liuing,
 But first of Priests and Clarkes they must haue learning,

wherefoze with patience I you all desire,
 Beware of rising of false heresie:
 Let eury perfect faith set your hearts asire,
 And the chaffe from the come out to trie.
 They that beleueth amisse be woꝛthie to die.
 And he is the greatest foole in this world dwis,
 That thinketh no mans wit so good as his.

Thus endeth the Shepheards Kalender,
 Drawne into English by Gods reuerence:
 And for profit and pleasure shall Clarkes to cheere,
 Plainly shewed to their intelligence,
 Out is doen, now Readers to your diligence:
 And remember that the Printer saith to you this,
 He that liueth well may not die amisse.

FINIS.



